

ADULT LEADER

*A Journal of Christian Education and Church Work; with Study
and Teaching Material for the Uniform (International) Lessons*

A
P
R
I
L

1
9
3
6



"But the olives they were not blind to Him"

What Are Your Children Reading?

Loads of school-books must be studied. They have first claim. Floods of magazines, good, bad, and indifferent make their appeal. They will direct your children's thinking toward higher or lower levels. The daily "funnies" are not noted for their moral teaching.

What Can You Do About It?

TRY OUR WEEKLY STORY-PAPERS



For Children Under 9



For Girls 12 to 17

They are attractive.
They are full of human interest.
They are informing and inspiring.
They bring pleasant Sunday afternoons.



For All Readers Over 17

They reinforce the teaching of the Sunday school and the church.

They should be used with all of our lesson helps to build Christian character.



For Boys and Girls 9 to 11



For Boys 12 to 17

They increase attendance in the Sunday school. Many schools have found this to be the case by adopting a plan of giving a copy of the story-paper, fitted to the age of the pupil, when he or she is present, or absent on account of illness. Those absent for any other reason do not get a copy for the particular Sunday or Sundays they are away. Naturally, the pupil makes a special effort to be present each week, so as not to miss a single issue.

Does Your Sunday School Supply Our Story-Papers to Your Pupils?

If not, why not give them a trial? If you are not familiar with ALL our papers, sample copies will be cheerfully sent to you upon receipt of your request.

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 Chestnut Street, Philadelphia

16 Ashburton Place, Boston
72 E. Randolph Street, Chicago
313 W. Third Street, Los Angeles

Send to Our Nearest House

1107 McGee Street, Kansas City
505 New World Life Bldg., Seattle
223 Church Street, Toronto

ADULT LEADER

XII

APRIL, 1936

No. 4

MILES W. SMITH
Editor-in-Chief Sunday School Publications
MITCHELL BRONK
Editor of ADULT LEADER

Published Monthly by
THE AMERICAN BAPTIST PUBLICATION SOCIETY
(THE JUDSON PRESS)

OWEN C. BROWN, Executive Secretary
ELVIN L. RUTH, Treasurer
HARVEY E. CRESSMAN, Business Manager

1701-1703 Chestnut Street, Philadelphia, Pa.

Boston Chicago Los Angeles
Kansas City Seattle Toronto

PRICES: Single copy, \$1.00 per year; in quantities, 20 cents
quarter, 80 cents per year.

Entered as second-class matter December 7, 1917, at the post-
office at Philadelphia, Pa., under Act of March 3, 1879. Accep-
tance for mailing at special rate of postage provided for in Section
3, Act of October 3, 1917, authorized on July 3, 1918.

PRINTED IN U. S. A.

CONTENTS

	PAGE
EDITORIALS	97
LOOKS AT WEALTH AND POVERTY. John Snape	100
CHURCHES ARE UNIFYING THEIR PROGRAMS. Paul H. Vieth ..	101
PRICE OF INSECURITY. Wilbour E. Saunders	103
LIAM EVERETT CHALMERS: DENOMINATIONAL SECRETARY. W. Edward Rafferty	105
REFERENCES THAT COUNT. Robert H. Miller	106
PROJECT FOR ADULT CLASSES. Wouter Van Garrett	107
LOSING TEACHERS. Asa Q. Burns	108
WHAT KIND OF BOOKS ARE THE PATRONS OF THE PUBLICATION SOCIETY ASKING FOR?	109
NEW THY PUPIL. Willa Calvert Smith	110
INTERPRETATION OF LIBERTY. Arthur Osborne	111
KILLED PIANIST WITH A LOVE FOR CHILDREN. Henry G. Weston Smith	113
RECENT BOOKS	114
INTERNATIONAL SUNDAY SCHOOL LESSONS	115
ORDER OF SERVICE	128

Springtime Evangelism

Easter this year falls on April 12. Nowadays there are few pastors and Sunday school superintendents who do not stress evangelism in their work at Easter-time, or rather in the weeks previous to Easter. The practice has come into vogue in our Baptist churches lately at least through the influence of the ritualistic communions and their Lenten confirmation. Our concern is also for the young, to have them confess Christ and join the church. So it is peculiarly a matter for the church school—in cooperation with the pastor. No matter how evangelistic a school may be the rest of the year, it would now be regarded as derelict in its responsibility and opportunity if it neglected soul-winning and church-membership preparatory classes during the spring months, or Lent, if we do not object to using the ritualistic word. Incidentally, it has been estimated that more than two-thirds of the young people baptized into our Northern Convention churches receive the ordinance on Easter Sunday.

The Preparatory Class

It is ordinarily taught by the pastor, though in some churches there will be found laymen who could do it equally as well. The idea is that the candidate for baptism should be given a clear understanding of what it means to be a church-member, of the right sort—and assuming that we have too many of the wrong sort! Distinctive denominational beliefs will be explained, and the denomination's organizational machinery; the importance of a faithful support of the church's services; and not least, the privilege of sharing in the local church's support and contributing to the denominational missionary work. It will be seen that the church covenant furnishes something of an outline for the several lessons or sessions of such a "preparatory class." To those who are not acquainted with the several brief instruction-books that our Society has provided for classes and individuals looking forward to baptism, we would like to recommend—and from much experience in using it—Ambrose M. Bailey's *Manual of Instruction for Baptists* (paper, 10 cents). For younger candidates there are Charles W. Gilkey's *Course of Training for Church-Membership for Boys and Girls* (paper, 3 cents), and T. Y. Young's *Christian Doctrine and Life* (paper, 3 cents). Where a preparatory class can be extended over a longer period of time, and with older young people, there are two of the "Youth and Christian Life Series" that could be used to advantage: *What Does It Mean to Believe?*, and *What Does It Mean to Be a Christian?*

Spring Evangelism in the Adult Class

Why may not adult classes take advantage of the Easter season for special evangelistic effort and a campaign for church-membership? Especially since the old-time custom of holding "protracted meetings," revival services, at the beginning of the year—as an aftermath of the week of prayer—is passing away. When the young people are having their attention directed to these matters it is sometimes easier to persuade and influence their elders. It is likewise a fine thing to have a father or mother baptized along with a son or daughter. Every sizable adult class should have a soul-winning committee, and to this committee may be left the planning and direction of this springtime effort.

What One Class Did

When Dr. Edward Bleakney was pastor at Stoneham, Mass., his brotherhood put on an evangelistic drive that had splendid results. There happened to be not a few members of the class, or occasional attendants at its sessions, who were not professed Christians; some of them decidedly indifferent, or even

"hardened." Two dozen of the more active members formed themselves into a group under the meaningful name, "Fishers of Men." They were determined upon action; and they acted. It was well planned and well carried out personal evangelism. A long list of "prospects" was drawn up and the men were visited in their homes, at times when they could be seen in comparative privacy and not in a hurry. The visitors were, I believe, in each case three—and just the right three. The "subject" knew why the visitors came, and this helped, psychologically; and there was much prayer, previous to the visit and during the interview, and this helped, spiritually. I never heard any criticism of this effort, for the men of this brotherhood were Christian gentlemen—and possessed of good common sense. I have no statistics, but a very considerable number of men were thus brought to confess Christ as Saviour, and unite with the church, and when I succeeded Doctor Bleakney as pastor of that church I found them continuing devoted and faithful.

The Value of Hero-Worship

A prominent religious educationalist strongly advocates biography in the training of the young; biographical sermons and lives of the great and good. He would have young people learn hero-worship—for the ingenious reason that it will help them the better to worship Christ when they later come to realize his supreme worshipfulness as the Hero of heroes. For the admiration that culminates in worship is something to be learned, to be cultivated. The psychologist would state the principle by saying that the admiration for human greatness and goodness is "sublimated" into worship of God, of the God Man, Christ.

From the Father in the Flesh to the Heavenly

For the same reason we urge integrity and thorough-going righteousness upon fathers, because it is inevitable that the child will transfer to the heavenly Father his early impressions of father—and mother. That name "Father" is one of the most precious words in Jesus' vocabulary, but its implications are commandingly heavy and serious for parents. It is as though Jesus was saying to every father and mother, and indeed to everyone who stands *in loco parentis*, "Now show your child, as well as you can, what God is like." May it not be that much of the doubt, unbelief and irreverence that we find in people is attributable to the godlessness of their fathers and mothers?

Debunking

During the past few years the publishing-houses have given us not a few biographies that are cruelly honest—or more than honest!—in setting forth the faults of the life under consideration. Some of them have gone to such an extreme in their debunking as to be excessively

unfair in the presentation. For to think, or speak, or write solely of the blameworthy in a person is reprehensible as to leave that unsaid and paint his overdrawn goodness and nobility. "Silence lies either extreme," says a Chinese proverb. When any form of literature has attacked our favorite heroes we have often winced, sometimes revolted. We want honesty, but not one-sided honesty. If a famous man was really infamous, and has no right to his pedestal, he should come down; but surely characters like Augustine and Jeanne d'Arc, Luther and Washington and Lincoln, may not be deposed and degraded for a few all-too-human failings. "Believe the best you can about people," said Phillips Brooks. Fortunately, Jesus has been spared—though not entirely. He stands in a circle of immunity that almost no debunker is foolish enough to force; and we are thankful that his life was so simple and so open to the light, as well as so divinely perfect and holy, that it cannot ever be debunked—by men of sense and reason. However, the tearing down, the blackening of the reputations of those who have been like him—and women who have in one way or another promoted his Kingdom, who were saintly if not saints and heroes if not demigods—this blasting hero-worship—is bound indirectly to react on men's estimation of Christ Jesus.

Why Do They Do It?

One of my favorite columnists says that sometimes he grows weary of attacking in print flagrant wrongs and enjoys the relief, or fun, of "going for" slightly reprehensible things that come to his attention. In church I pay tolerably good attention to the sermon—if I happen myself to be the preacher, you'd better believe I have to!—but a person can do two things once, and there are breathing spells in the service, and I see things, some of which puzzle me. They are mostly unimportant; but I don't like to be annoyed or puzzled in the place of worship. One of my criticisms would be directed at the heavily built man—who doesn't do it—who takes early possession of the outer end seat and then makes the other occupants of the pew, or row, crowd by him. In a service not long ago I counted a score of men who were thus holding the ground, and had not the good sense or good taste to move along. I felt sorry for the ushers. There are people who sit through the service in an overhated auditorium in the garments that they wear in a bare zero out-of-doors, worry me. Sometimes half the congregation will sit thus arrayed. Both men and women have on their Sunday best, it may be assumed; don't they let us see these fine garments? There is nothing of the chill they will get when they go outside and the colds they will take. In the same connection there is the puzzle of the too-warm auditorium, of the stuffy one, about which no one seems to care—not

sexton. Dozens of times when I have been guest-teaching I have wondered, and wondered, why some icon, or leading member, or perhaps sensible man, did not get up and open the ventilators, or a window or two—or see that this was done. But they don't—with the result that my sermon went slow, in my own head and with the congregation. I have wondered, too, many times, why people who were to have knowledge good singers did not join in the congregational singing, observe the mandate of the "Psalms," "Praise God from whom all blessings flow." What were they there for? To worship God, to hear the preacher and choir do it? There well might be a Bible in every pew; or it is a good thing to take your Bible to church with you; but why should anyone open to the Scripture and follow the minister's leading—unless, indeed, he is hard of hearing? It always seems to me like a "check-up," and makes me nervous, when I am the minister. Let us rather look at the reader in the face and take in his interpretation of the passage—which we probably know by heart.

The Congregational Prayer

Undoubtedly the greatest puzzle of all—an old and common one—is, Why are some of the prayers of public worship so long-drawn-out? Is it because years ago the prayer before the sermon was known as "the long prayer"? Sometimes, manifestly, these public prayers should not be brief. When we have on our hearts great, pressing concerns; but that is not every day, not every Sunday. Verbosity weakens many public prayers; so does the round word and the undied beautiful sentence. It pays to concentrate in prayer. Russell H. Conwell used to remark upon the fact that Jesus' "After this manner pray ye" is followed by a prayer less than sixty words long. Some ministers have adopted the commendable practice of occasionally asking the congregation to join with him in silent prayer for two or three designated definite objects. There should be other ways in which the congregational prayer might be made more worshipful.

A Classification of Church-Members

A minister friend of ours, who is, it will be seen, a plain-speaker, has printed the following suggestive classification of the members of his church:

"I. *The thoroughly consecrated members.* You are the elect, the backbone, the stand-bys of our church. You are rarely absent from any service that you can possibly attend. You are always praying for the work. You give to the very limit of your ability. You are constantly sacrificing self for the sake of Christ and this church of his. You are loyally supporting me, your pastor. I thank God for you. I wish there were more of you.

"II. *The pretty good members.* You love this church. You're a great help, and we couldn't do without you. However, you might do and you ought to do a great deal better; and now is a good time to begin. Frankly, you are too easily switched aside from the path of Christian duty. You have too many poor excuses for neglect of church obligations. It's my ambition to see every one of you in class I.

"III. *The pretty poor members.* One trouble with you is, we don't see enough of you. God only knows why, but you seem to care more for almost every other interest of your existence than for this church of Christ which is the hearthstone of your religious life. What do you suppose your Saviour thinks of your indifference and neglect? You help a little, but we need, badly, your whole-hearted service and cooperation. I, your pastor, am praying that we may have it.

"IV. *The no-good members.* There are just a few of you. You never attend our services. You give nothing to the church's support. You don't help at all; instead, you drag. But this is your church, I am your pastor, and we are in a certain way responsible for your spiritual welfare—and we love you. Don't ask us to remove your name from our membership-roll; that would only make a bad matter worse. If you need re-conversion, I should like to help you toward it; if you need revival, I pray that you may soon be revived."

Who Are Excused from Giving to Missions?

Horace Bushnell once made an interesting list of all who might be excused from giving to missions. Here is:

Those who believe that the world is not lost and do not need a Saviour.

Those who believe that Jesus Christ made a mistake when he said: "Go ye into all the world, and preach the gospel to every creature."

Those who believe the gospel is not the power of God, and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself," in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory.

Those who believe that they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Jesus Looks at Wealth and Poverty

By JOHN SNAPE, D. D., Los Angeles, California

A young woman of Spokane became the most expert stenographer in Washington State College. One day, just before her graduation, and while she was looking for a job, a business man of the "Inland Empire" called up the president of Washington State College and told him that he wanted the best stenographer he had. The president answered that he had just the right one. He summoned her to his office, told her about the job, and heartily congratulated her on her opportunity. She needed that job badly, for the support of her aged mother depended on her. The business man interviewed the stenographer, tested her speed, was satisfied with it and with her, and offered her the position at one hundred dollars a month. But before she accepted, she asked a very important question—the nature of the business. She was told it meant that she was to be the chief stenographer in the Northwest Brewing Company. She had been brought up in a Christian home, and had not lost her ideals. She quietly said, "I can't take the position." The brewer was amazed, and disappointed.

The next day the girl who had formerly held the position called her up and indignantly said: "Who do you think you are? You have refused the position I formerly held. I know you need the job and that you need the money. Are you going to allow your narrow Puritanism to stand in the way of your career? Do you think you are better than I am?"

Very quietly the young stenographer asked: "Do you think you can retain your position in a brewery and retain your own self-respect?"

"Certainly," replied the other.

"Then," said the young stenographer, "I will answer your question. Yes, I do think I am better than you are, for I will starve rather than take the position." The source from which she was to receive her salary regulated her decision and indicated the character of the girl.

Money-making is the soul's unveiling of ethical evaluations; money-spending is the photography of spiritual life. Nothing tests a man's Christian profession more accurately than his attitude toward money. Many a man goes up or down according to this barometer. The "depression" showed the stuff of which the souls of men are made. More than one man lost his soul when he lost his competency.

The source from which a man gets his money registers the quality of the man. The sweat of a man's brow, or the sweat of his soul, will always be found sticking to the coin in his pocket. If a stenographer gets a hundred dollars a month, that amount will always

be herself when she gets it, converted into shorts and carried home in her bag. If a man works a shipyard and makes five dollars a day, that amount is just himself capitalized, converted into cash, and carried home in his pocket. If a lawyer draws fat fees for unethical services, sooner or later he will be smothered with a lean soul.

Likewise also does the spending of money give a picture of the man. If one possesses an artist's soul, he will express himself—if he can afford it—in fine paintings; they are just himself, hung upon the walls of his home. The artist's masterpiece is always half cash and half the artist's soul. If he loves music, he will express himself—if he can afford it—in organs and pianos and rare violins. If he is a glutton he will express himself in chops and steaks and fine food. If he is a wine-bibber he will express himself in drink. His money is always himself, put over into the things he gets.

Jesus, in a well-known parable, looked upon David and Lazarus, but he looked beyond them to the things of the earth and the things of the heaven, to the earthly positions, to the ideals that regulated their lives, to their contrasted conditions, and beyond to the things of the heaven, to the reversed positions in eternity.

One of these men was rich—so rich that he dressed lavishly, fared sumptuously, and lived selfishly; the other was poor—so poor that he craved the crumbs that fell from the rich man's table, so neglected that even dogs licked his sores. In due time (there is always a due time) both men died. The one had a great funeral, accompanied with extravagant riches, hired mourners and costly flowers; the other man's body was carried out to a pauper's grave, but his spirit, on angels' wings, to the highest possible condition of Jewish felicity.

Positions are now reversed. Across the chasm of eternity the rich man is seen to be poor—in torment and thirsts and anguish; the poor man is rich, in the fellowship of peace and protection in Abraham's bosom.

The rich man in hades was a fool on the earth—because he was rich in earthly possessions, but he was acting like a fool with his riches. He has ample time in eternity to remember his five brethren, but his interest in them comes too late. He now has a whole eternity in which to remember the whole of time.

This is a tremendous lesson in stewardship—it has the eyes to see it.

It would be well to get Christ's point of view on wealth and poverty. That Wall Street broker who advised his son to make all his investments in New

(Concluded on page 112)

How Churches Are Unifying Their Programs¹

By PAUL H. VIETH

Director of Field Work and Associate Professor of Religious Education, Divinity School, Yale University

I

Prophetic words were written by Theodore Gerald in 1892 when he said: "The time has come for the church to resume its function of religious education, for the Sunday school to resume his function of educational instruction, for the separate institution of a religious school to be abandoned. We need a church and only a church." The central problem of the church today is as well as that of religious education is to realize this ideal.

Fortunately we have come to a day when the movement for pulling apart such vital aspects of the church's program is past. The word *and* in the familiar expression "church and Sunday school" in the very act of joining together gives an implication of separateness. A unified program will not require any such conjunction. Whatever is vital in the church's objective, message, and program is vital also for the Sunday school. Whatever is effective in the Sunday school's work is indispensable to the church. The two must be united. We must be able to say of the church local as well as of the church universal, "We are not divided, we are one body we." More than a decade ago Henry F. Johnson expressed the gist of the matter when he said: "Religious education is not a new field which churches have neglected to cultivate, but an unused method, the most natural and effective method, by which to do the work of the church." The church which is not taking steps toward essential unity in its objectives and work is rapidly becoming a back number. The critic who discusses the question of whether the traditional Sunday school is an asset or a liability without reference to what is happening in numerous churches is employing his talents in channels of doubtful value.

By a unified church program we mean one in which the energy and talents of the entire membership are directed to the achievement of common objectives by the most effective method with no unnecessary duplication of effort. Within this broad ideal there is ample room for diversity of grouping and work in accordance with interest and talent. There are three major lines along which such unification needs to move: namely: (1) an organization which makes such unification of effort practically possible; (2) a Sunday program and schedule which expresses unity of purpose and program; (3) a leadership which in preparation, purpose, and loyalty is representative of the whole church

and its work. The time for emphasizing uniformity in church work has passed. Each church will develop its own work along these three lines in a manner best suited to its own peculiar situation.

II

There are certain essentials of organization which must be achieved if a unified program is to be possible, and these can be had under the existing polity of almost any of the denominations. First among these is a body, representative of the church and its activities, responsible for program making and execution. This committee or board must be large enough to permit of adequate representation of the talent and interests of the church, and yet small enough to make its work effective. In its membership should be found the leaders in education, evangelism, missions, social service, and so on, as well as some "garden variety" of members for balance and ballast. This committee or board may work through few or many subdivisions or subcommittees, representing interests and age-groups, but all important matters are brought to this parent group for review and approval, for it alone is able to see the work of the church in its entirety. Some of its time will be spent in critical evaluation, of what the church is and does, so that its central purposes will not be lost in a multitude of detail.

Many churches have committees on religious education. These must be superseded by such more general and representative planning committees for reasons which have already been indicated. The committee on religious education may have served a useful purpose, but in the light of the ideal of a unified program it must be regarded as a divisive factor. Educational interests must be an integral part of the work of this broader church committee.

This ideal will be hardest to achieve in the larger church. It is here that care must be exercised in having effective subcommittees, or this general planning committee will be unable to handle all the work which needs to be done. It should be possible, however, under good executive leadership, to make the plan a reality in even the largest churches without too great complications resulting.

III

The gap between church and Sunday school is in most churches being dramatized each Sunday morning by a time-table which provides for at least two distinct services which (theoretically) all but the youngest are expected to attend. One necessary step in effecting

¹This is one of a series of articles made available through the International Council of Religious Education as one of the means of making effective the current emphasis on rethinking the church under the slogan "The Church Presses On!"

unity is that of providing a single Sunday program for every person in the church, with proper variations in content and activity, but with no elective elements. Two general approaches have been made toward the achievement of this. One is the so-called graded church, in which a varied church program of approximately two hours in length is provided for each member, on the basis of his maturity and needs. Thus there will be a program for adults, another program for young people, another for older children, and yet another for the younger children. For each group, activities of the entire two hours are fitted part to part, and there is no time to come except at the beginning and no time to leave except at the close. The difficulties which this plan presents from the standpoint of leadership and of maintaining a sense of unity between the age-groups are obvious, but the plan has been successfully worked in a number of churches.

The other plan is that which seeks to provide a central service of worship for everybody, held in the main room of the church, and in conjunction with which other activities are arranged on an age-group basis. This plan has a strong appeal because of its provision for the "family pew," and the unifying effect of an entire church, young and old, worshipping together. In one church where this plan has been adopted, it was worked out as follows: The activities of a given Sunday open at ten-thirty with a general service of worship, to which whole families are expected to come, children and parents seated together. The first thirty minutes are devoted to worship, so arranged as to have as wide an appeal as possible, including the younger members of the worshipping group. At eleven the children up to the age of twelve withdraw to graded class and department groups, in which they remain until twelve-fifteen. Some provision is made for graded worship and training in worship in these groups, but duplication with the church worship service is avoided as far as possible. Some effort is made to interpret the church service to the younger children, including the interpretation of the hymns which are to be used the following Sunday. All over twelve years of age remain in the church for the pastoral prayer, the anthem, and the sermon. At eleven-thirty these older people go to class and discussion groups, conducted much after the manner of church school classes. At twelve-fifteen the entire program comes to a close, and families can return home as groups. The young people's programs on Sunday evening are supplementary to this Sunday morning program.

Let it be noted that in these plans there is only a church. The word Sunday school or church school is never heard. The entire program, including the general service of worship is under the supervision of the church program committee so as to make unity of purpose and content possible. More people are in the

church than under the old plan. People like it well enough to continue to work under it year after year.

IV

It goes without argument that for a church program along this line a superior leadership is needed. There is also a challenge in it which will help to develop competent leadership. There is in it a great variety of opportunity for service, through which varying talents may be employed and skill developed through practice. The leaders in such a program are serving the Kingdom through the church, and not through some agency which merely exists within the church.

The pastor of a church with a unified program must be a man with broad vision and varied training. It is only through his professional leadership and superior vision that it can be made a success in most situations. This does not mean that he is to do everything. It means, rather, that he will be interested in everything that is done, and he will make it a part of his work to develop leadership and delegate responsibility. He will be no less a preacher and leader of worship, and his preaching and priestly work will bear a much closer relation to the whole activity of his church, and will therefore, be more effective. He will be an educator in the true sense of that word, having in mind always the moral and spiritual growth of the entire congregation, and leading them in outgoing service in the building of a Christian world.

Leadership training will be a part of training for effective churchmanship. The entire range of church activity will be under the purview of the committee on leadership education, and its task will be a constant one including both the selecting of workers and preparing them for their work. The inspiration of having a part in the objectives and mission of the church as a whole should be a good incentive to Christian leadership.

NOTE. See Book Six, *The Organization and Administration of Christian Education in the Local Church*, of the International Curriculum Guide for a fuller treatment of the subject of this article. (Price, 50 cents.)

TAKE thou the burden, Lord;
I am exhausted with this heavy load.
My tired hands tremble,
And I stumble, stumble,
Along the way.
O lead with thine unfailing arm
Again today.

My people's sorrows are the load I bear.

—Toyohiko Kagawa.

The Price of Insecurity

By WILBOUR E. SAUNDERS

Head Master of the Peddie School, Hightstown, New Jersey

Much has been said about the cost of security measures; but little has been said about the cost of insecurity." In this pungent sentence Eric H. Biddle has given us the title of our article. The tragic cost of insecurity cannot be counted until the children of the depression generation have come to maturity. We will not be through with this difficult period when the stock market is "up," nor even when the wheels of industry are again turning at the speed of maximum production. A depression is somewhat like a storm at sea. Long after the howling wind has subsided into complete calm the roaring surf continues to pound on the lacerated beach. In like manner, long after the direct and immediate evidences of this depression may have been remedied, we shall be shaken by the reverberating surf that follows the storm and crashes with devastating force against individual lives and social structure.

F. Prentice Murphy tells us that in June, 1934, there were approximately 7,000,000 children under sixteen years of age in 3,835,000 families on relief, and that at that time the number has increased. The future of this considerable portion of our population should be a serious thought to everyone who accords the child a place in his thinking that Jesus claimed for it. Will these products of the depression generation have opportunity for life abundant, full and free? When we add to these millions the great number who, though on relief, live in homes on the border-line of necessity, we have a group whose size we may only conjecture.

There was a time when poverty in youth was considered no handicap to the achievement of an abundant life. Many of our greatest heroes are those who reached magnificent success from meager beginnings. Most of us have thrilled with the story *From Log Cabin to White House*. When the epic of Abraham Lincoln is sung, much is made of the extremely humble circumstances under which his boyhood was spent. We all know that Thomas Edison at an early age was a newsboy. We have gloried in the march of Michael O'Sullivan from immigrant to inventor. So many famous men and women have come up out of poverty that we are likely to be in danger of glorifying poverty as the most necessary ladder to success. However, two things must be recognized. First, that many may have been beneath the burden that could not crush a Garfield, Lincoln, Edison, or Pupin. Secondly, that conditions in our day are very different from those with which they wrestled. These outstanding men began

life in poverty, but in a general economic situation which gave them an opportunity to rise above their immediate environment that is largely denied boys and girls today. Again to quote Mr. Biddle: "The disappearance of frontiers at home and abroad, together with the effects of the technological revolution, has had cataclysmic effects upon the economic structure of society." What this means to the growing child is that poverty presents an impediment to progress—and in a way that did not obtain two decades ago. Then a boy or girl might be reared in very limited circumstances—but they were surrounded by a world that needed workers and in which progress was circumscribed only by ambition and energy. There was always a job for anyone who would work. There was always promotion for one who worked well. There was always hope—almost a predictable certainty—that youth could, if it would, attain success and a competence. This is far from true today, when not even ability and training can guarantee a job at the end of the educational trail.

We who gained our education at least in part by our own labors should have particular sympathy for the youth of limited means of today. It seems but a few years ago when economic pressure was poor excuse for the lack of college training. Any boy could earn his way through college if he was willing to work. Not so today, when eager hands snatch at the tasks once left for ambitious college youth.

And what is to be the effect on the vast army of boys and girls experiencing insecurity? It is too early to say, but some effects are so easily predictable as to give cause for concern to those who love children as the Master did. Insecurity is pathetic when it means helplessness in old age, but is even more deplorable when it determines in advance the dwarfing of lives whose potentialities will thus never unfold. Strong personalities may soar above the barriers of circumstance, but thousands will be condemned without their merit for each unusual character which prevails against the bent of environmental influence.

Security does not mean surrounding an individual with unearned luxury. It does not mean release from healthy self-denial. It means simply that the child should be brought up in a family in which industry is rewarded by the presence of the necessities of decent existence and where the presence of unhealthy fear casts no shadow on the home's happiness.

Healthy minds can grow only in such security. Fear is a poor comrade for the educational process, for fear

warps out of line happy normal thinking processes; fear of poverty, fear of hunger, fear of tomorrow. These are very real and all too nearly omnipresent in the homes of insecurity. Can we expect emotional stability in a generation which comes from homes where the tomorrows are always faced with fear? Hope is said to be the one possession without which we cannot live. Without arguing the exact truth of this generality, we know that it is at least partially a statement of fact. Already emotional instability has a terrifying grip upon us. According to recent statistics, of every hundred children entering school it is predictable, under present conditions in New York State, that four will at some time during their lives be treated in mental institutions—a greater percentage than will graduate from college. And we must not for a moment forget that the cases which actually reach mental institutions are but a small proportion of those thus afflicted. As yet the social stigma connected with treatment in such hospitals prevents many needy from seeking the scientific aid they offer. Who dares attempt to conjecture the number of our youth who are imprisoned behind the bars of paralyzing terrors? The least we may say is that the child who, in the journey from birth to maturity, suffers the mental blows imposed by a home lacking economic and social security, lacks much that is in the picture that Jesus draws for the children of a heavenly Father whose care and love are sufficient for every need and omnipresent. Every teacher close to the lives of growing children is conscious of the strain of present conditions and the enervating power of denied hope.

It is no exaggeration to say that insecurity is having baneful effect on youth's attitude toward the basic institution of marriage. In early adolescence youth is by nature capable of splendid idealism. Unless a hostile environment imposes unnatural restraints, the boy and girl of the early teens dream dreams which though vague are high and holy. Later adolescence has ideas molded more nearly by fact and less by vision. Somewhere in between these stages the pressure of experience leaves its imprint on thinking and feeling. Youth learns from what it sees, takes its pitch from the song that is sung all around it. If the home life is embittered with shattered hopes and restless fears, the boy and girl take that as the picture of what the future holds for matrimonial ventures. Against the dark picture of legal marriage in economic insecurity, other outlets for natural impulses take on added attraction. It is the belief of the writer that the normal youth of our generation are like the normal youth of any other generation in that they hold marriage and the possession of a home as the highest expression of the deepest urgings within them. When we make the establishment and maintenance of a home difficult, when we postpone marriage by economic

pressure, when we pass adolescents through unhappy experiences of insecurity's perils in their parent homes, we imperil marriage as a basic institution. In such a case society must share with the individual responsibility for unsocial practices. Youth in general wants a home under socially reputable conditions. Youth will undertake other ventures only from second choice. Since we well understand the individual and social disintegration resulting from experimentation in "second choices," is it not our Christian duty to create social security for existing homes and to remove impediments that restrain youth from the venture to offer?

A schoolmaster soon learns to mistrust generalizations about growing boys and girls. Each individual has his own potentialities and his own problems. Thieving, for example, is not always the result of poverty. Sometimes our most difficult cases of stealing are found in cases where the home does abundantly able to supply all needs. Yet certain results of social insecurity are so often observable as to give reason for fear of the future. If healthy bodies, normal nervous systems, and a happy, fearless outlook on the future are the materials from which we must best build a future citizenry, then social insecurity is challenged by its results. The end of all education is the production of the highest potential in the individual. This is not possible without a happy, healthy attitude toward life and the Giver of all life. Jesus is indeed the way, the truth, and the life. It is an exaggeration to say that the Jesus way for children for young life to be fostered in a happy home, free from unnatural economic stress, where the love of the parents reflects the love of the Father above?

Uniform Lesson Topics for May and June

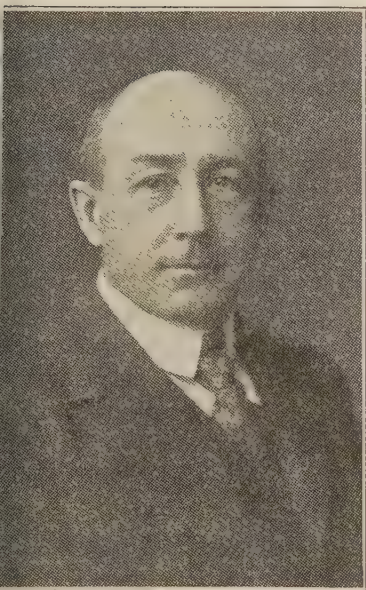
- V. May 3. JESUS TEACHES FORGIVENESS, HUMILITY, AND GRATITUDE. Luke 17.
- VI. May 10. EFFECTUAL PRAYER. Luke 18.
- VII. May 17. JESUS INSPIRES HONESTY. Luke 19.
- VIII. May 24. BUILDING FOR THE FUTURE. (Temperance Lesson.) Luke 20:1 to 21:38.
- IX. May 31. THE LAST SUPPER. Luke 22:1-23:5.
- X. June 7. JESUS IN GETHSEMANE. Luke 22:39-71.
- XI. June 14. JESUS CRUCIFIED. Luke 23.
- XII. June 21. JESUS EXALTED. Luke 24:36-53.
- XIII. June 28. REVIEW: JESUS MEETING HUMAN NEEDS.

The lessons of the third and fourth quarters, 1934, will treat of "The Spread of Christianity," as set forth in Acts, the Epistles and Revelation.

William Everett Chalmers: Denominational Secretary¹

1868-1928

By W. EDWARD RAFFETY, Ph. D., D. D., Redlands, California



Whenever I think of Will Chalmers there comes to my mind one of the friendliest men I have ever met. It was my privilege to know him intimately for nearly twenty years. To be a pal with him in some mutual enterprise was a constant joy. His pep, persistence and high purpose, like his cheerfulness, were contagious. We hiked, we

jumped together; together played golf and tennis. Our train mileage together ran into many thousands of miles. We worked on religious educational policies, programs and procedures for hours at a time. He was the head of the Educational Department and I of the Sunday School Editorial Department of the same organization, The American Baptist Publication Society. We were like two fingers on the same hand. Good-naturedly we sometimes differed, but the fingers were never far apart, and never crossed, and were always on top of the table. There was no subterfuge, counterfeiting, nor hypocrisy in his character or his conduct. He was a true-blue friend, kind-hearted, dependable, reliable.

William Everett Chalmers was born at Paterson, N. J., November 13, 1868, and ceased his labors on April 5, 1928, at Clifton Springs, N. Y. He was educated at Peddie Institute, Brown University, and the University of Chicago. Central University of Iowa conferred upon him the honorary degree of doctor of divinity in 1915.

After successful pastorates in New Jersey, New York, Wisconsin and Illinois, he was called, from the Morgan Park Church, Chicago, to be the general secretary of the Baptist Young People's Union of America, which position he held until he came to the staff of the Publication Society as educational secretary.

Doctor Chalmers carried with him as a denominational field secretary the pastoral heart. He was the

shepherd of his great American parish of young people; a sort of pastor-on-wheels; for he traveled for years on an average of nearly forty thousand miles a year. Young people all over the United States and Canada by the thousands knew and loved him. Probably no man—in his own denomination at least—ever spoke to more young people in institutes and conventions. He was a lover of and a leader of young people. They sought his counsel; they enjoyed his geniality; they profited, individually and as groups, by his wisdom and practical common-sense suggestions. He was a tactful, resourceful, forceful leader.

Always loyal to his own religious group, he nevertheless participated heartily and sincerely in many interdenominational fellowships. He stood high in esteem and service among all young people's workers of all faiths, and was a frequent speaker in their gatherings. Wherever he went he was a messenger of good will, a big-hearted, brotherly man. The International Sunday School Association found in him a most helpful cooperative spirit. The Sunday School Council of Evangelical Denominations made him its presiding officer. In its administrative and young people's divisions he was very active, making valuable contributions. The International Council of Religious Education used him largely on its Executive Committee and its Educational Commission. He served for years on the Executive Committee of the World's Sunday School Association. In all these great organizations he was a forward-looking, aggressive, constructive member. Yet it may be truly said that "Billy" Chalmers was never self-seeking. That is why his associates in the religious education world were always happy to honor him.

He was the author of *The Coming School of the Church*, *Church School Objectives*, *A Church School Program*, *Church School Improvement*, *The Church and the Church School*, the editorial compiler of several volumes on religious education, and a frequent writer of articles for church school journals.

Doctor Chalmers literally laid down his life for the cause he loved, the religious education of America's childhood and youth.

Give Thanks

For all that God, in mercy, sends;
For health and children, home and friends;
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk—
For everything give thanks.

¹One of a series of appreciative sketches of "Sunday School Leaders We Have Known."

Conferences that Count

HOW CHURCH WORKERS MAY LEARN FROM THE JERUSALEM COUNCIL OF A. D. 50

By ROBERT H. MILLER, Manchester College, Indiana

A well-known English author has reminded us of the fact that we Americans lead the world in conferences and committee meetings. Nowhere is there a close second. Have you not yourself been bored by the endless trifling which characterizes some conferences? A conference may be a good thing, but too often it becomes an empty, pompous performance.

For the sake of keeping our conferences at the high level which they should hold, a frequent study of the Jerusalem council will be profitable.

1. The apostles called this conference because an urgent problem demanded it. They had something to meet for. The work called for the meeting. The growth of the Gentile mission had brought certain questions to the fore. Shall the new recruits be required to keep the law of Moses? The Jewish Christians, keenly aware of the value of the law and the prophets, said, Yes. Paul and his fellow workers saw that the enforcement of the policy would lead to the total destruction of the Gentile mission. We can understand why they went up to the apostles and elders at Jerusalem to consider this matter.

If there is a sense of futility on the part of those who participate in the accustomed meetings, conferences and committees of religious organizations, the explanation may be found, in part, in the absence from the agenda of any urgent, practical problem. The Jerusalem conference was closely connected with the missionary, evangelistic battlefield. Men came directly from the front to the conference and returned from the conference to the front. Men stepped out of the lines to study strategy and then hurried back into the lines. The conference was subordinate, and instrumental to a larger purpose. Today conferences are often a kind of emotional luxury, a substitute for doing something. They will become more profitable when they are hooked up with the front lines of Christian work, as the Jerusalem conference was.

2. The decision was unanimous. "It seemed good to the Holy Ghost and to us" (Acts 15:28). This is the fine sentence with which the minutes start.

There was, I think, a reason why a unanimous decision was possible. That reason arises out of the fact that the question at issue was supremely practical. The predominant wish of all members of the council was the growth and health of the Christian church. This wish was great enough to outweigh any difference in judgment as to methods of procedure. If the problem had been theoretical, and if no immanent disaster had threatened the church in the event of their

failure to arrive at an early decision, it is easy to believe that the debate might have dragged on to great length. It seems safe to say that a greater unanimity among Christians will be assured when our deliberations are concerned with practical problems. The coming Cambridge Conference on Life and Worship holds brighter promise of progress toward unity than the Edinburgh Conference on Faith and Order. The Cambridge Conference has the incentive that is always present in the facing of practical problems—disunity is the alternative to success. Failure to settle a theoretical question merely means an adjourned session. Our differences have a way of minimizing themselves when we face work to be done.

The Friends have the apostolic method in this matter. All their decisions are unanimous, a unanimity that evidently grows out of the vast amount of practical work they carry on.

3. The decision safeguarded three vital interests of the early church. One of these was the pure worship of God. They were to abstain from pollutions and idols. They had turned from idols to serve the living God, and this council of leaders very wisely threw a defense between these new recruits and the delusions from which they had been so recently freed.

The second interest was the home. They were to abstain from fornication. Homes played a vital part in the first century of the church. The one refuge for exiled, persecuted Christians was the homes of their brothers. There were no church buildings; homes were their houses of worship. Paul and his fellow workers could hardly have borne the brunt of their labors if it had not been for the homes of the brethren in which they were comforted and refreshed. The Jerusalem council was awake to the value of the homes represented in the church.

The third interest was the fellowship at common meals, of Jewish and Gentile Christians. If their estrangled and unbled were served on Gentile tables, Jews were excluded by their scruples from the tables. This would apply also to their love feasts. It was necessary, therefore, that the Gentiles make the concession—which they easily could—in order that the fellowship in the church might be free and untrammelled.

So we see that every word of their decision had practical, vital significance.

4. The committee that promulgated the decision was made up of men representing both sides of the controversy. What a power for unity these four men

ould be in all the churches in which they made their report! When leaders can act like this there is no danger of disunion among the laity.

An outstanding example of what a leader can do to unify a group occurred several years ago in a large country church. Should the church build a twelve-thousand-dollar Sunday school annex? A certain road contractor opposed the project. During the course of the debate he was on his feet no less than four times. Finally the vote was taken and reported—the church had decided to build. While the members were shifting in their seats and exchanging comments, the contractor's voice was heard, "Brother Moderator!"

"Hasn't he given it up yet?" "Must we listen to him again?" was whispered around. When he was recognized by the moderator, he continued, "I was opposed to building, but now that the church has decided to build, that's my decision, too. I'm snowed under so deep that I'll have to bring my steam-shovel and dig myself out. And while it's here, I'll dig the basement for the new building, and it won't cost the church a penny!" The effect was electric. Folks forgot how they had voted; they were all for the new building now. The example of a leader turned the trick.

The apostles at Jerusalem have shown us how to hold a conference that really counts.

A Project for Adult Classes

By WOUTER VAN GARRETT, Norwood, Pennsylvania

A great many things are expected of the adult classes that may not be expected, in the same degree at least, from those of the lower departments. Chief among these is the supplying of future officers and teachers for the school as a whole. If your school is operating on a high level, and the pupils are being led into fuller and better-trained work, the adult is the one who is the best immediate prospect to fill any vacant position in its staff. But this truth will mean little to the success of the school unless the adult classes realize it. Steps must be taken to keep a constant stream of workers under training, and in readiness for the calls of service. No school is really stronger than its future, and that future depends entirely upon the training its future officers and workers are at present receiving. There are several things the adult classes can do to help in this worthy enterprise.

It may be a training class. There are a number of members from the average group of adult classes who are willing to take up an actual course of study; and the school or the class may find it advisable to furnish them text-books. It has proved to be a good plan—in schools known to the writer—for adult classes to join together in providing a workable worker's library.

If the adult class is alert to possibilities, many promising prospects will be found. Here, for example, an adult who appears to have executive ability. The class officers must find ways of getting that person into activities. It may be a committee, then an office, and later, when he has proved his mettle, he can be put into an executive position in the main school. And through the process, he should be encouraged to join a class in school administration, or at least to study a text-book on the subject at home. There are many ways that the future of the school can be secured and improved, if the members and officers are to develop vision in the work.

It is not difficult to discover adults who appear to have a talent for teaching. Given training, and teaching experience as substitutes, they will become a valuable asset to the school. As a rule these persons are willing to give an hour or two a week to the subjects that will prove helpful in teaching a class. A Sunday school is not measuring up to its possibilities unless it makes some provision for the training of future officers and teachers. It is the adult classes that should sponsor the work. While it is true that many of those who take this training are not necessarily members of any adult class—because the young people's department should furnish a steady stream of future workers—it is an excellent project for the adult classes to sponsor. Many schools do nothing about these training classes, because they believe that securing a teacher is a problem that is too big for them to tackle, or something that the superintendent should attend to. But it is not really such a difficult problem. If the adult classes are thoroughly interested in the need of this type of training, some one may turn up who is experienced in the work and will be glad to give his or her services to this project. If the pastor is not already overburdened he would make an excellent teacher for the training class.

If for any reason it is impossible to get some one person to take the responsibility of serving as teacher, a group can be organized and take turns in being the leader. A great deal can be accomplished in this manner. It is work that will prove a genuine joy to those who engage in it—and it will do wonders for the effectiveness of the school. It is a project that merits the very best an adult class can give it, and when it once begins to operate it will almost at once begin to show results. No work of the Sunday school has reached its fullest possibilities until it has been viewed in the light of the future and future needs.

Choosing Teachers

By ASA Q. BURNS, Los Angeles, California

"How do you choose your teachers?"

I was interviewing the principal of an adult evening school, which registers some five thousand students, in a sizable suburb of a great city, a principal who, by the way, is also a good Baptist.

"Well, I find the teacher who is qualified to teach the subject, then I have to take a chance on whether he can succeed here, because you see this school work is free—the learners don't have to attend if they don't want to—and a teacher has to hold the crowd or we discontinue the class, and that means his pay stops. Yes, sir, many a teacher who's a crackerjack in the day-school can't get to first base with these adults. In the day-school, if the teacher is off-color for the day, or is poorly prepared, it makes little difference, because the pupils have to take it as he gives it, good or bad. Compulsory education laws guarantee their attendance, and since they must have a grade to pass, they 'shine the apples' and otherwise kowtow to the teacher. But here it's different. The man who teaches successfully here must not only know his subject well and have a subject worth while, but he must be able to present it, every time, so that it gets across and holds his pupils. These adults are here for business, not for leisure, and they have no school spirit nor any other loyalty to teacher or school that keeps them coming night after night. They're here for the good they can get out of it, and when that good vanishes they do too—with no apologies to anybody!"

Compare and contrast this with the teaching of adults in the church school of the usual type.

1. Adults, up to five per cent. of the church-membership, will come to the church school regularly and promptly because of loyalty to the church and without regard to the quality of teaching.

"How's your men's class these days?" I asked the ex-president of a class in a church of two thousand members. "Oh, we're just about the same fifty or sixty that we've always been. We don't grow and you can't kill us." For a reason different from that which moves a youngster to public school, these church grown-ups make their way to church school out of a sense of duty.

2. Correspondingly, the church school teaching of adults may be and often is wholly unacceptable from any reasonable pedagogical standard. The International Lesson Committee prescribed a Jeremiah lesson on "Attacking Intrenched Evil," and our Philadelphia offices supplied full and excellent teaching materials on this topic. But the adult teacher in one of the top churches of our Northern Baptist Convention spent

almost the whole class time that Sunday trying to substantiate the mesmerism type of inspiration, namely that God put the holy man of old to sleep and moved his hand to write our Scriptures. Another leader of the church has a very personable retired minister teaching an adult class. With the temperance lesson, he chose to pass by the present situation (and the good material prepared by Dr. John W. Elliott) for exegetical and expository details of the Feast of Beshazzar. And the minister went through the whole period lecture style, virtually no discussion (although the class was not larger than forty), and he apparently was not concerned whether a spark of response was generated in his hearers or not. The values derived from such adult classes—sick reports, prayers, hymns and the like—are almost exclusively social and bear no relation to the teaching procedure whatever.

3. The manager of the church school, too, finds plenty of difficulty in securing teachers that are (1) prepared, (2) magnetic, (3) skilful, and (4) helpful. Such a teacher has the task of giving the grown-up something worth while when they don't actually have to attend, when they are in fact on leisure time, naturally bent toward the line of least resistance. The usual teacher has that fatal awareness that a certain minimum number will be present any Sunday, even if it rains, and a few more if it shines. He has no salary to lose if his teaching does not "pull." He has served his time and wants to be on the permanent released list, anyway. None of his class stands to fail in an examination under any circumstance, consequently he can teach as the spirit moves, or otherwise. Little or no consideration can be given to his qualifications in new-fangled psychology directions. If they don't want him to teach, he'll be more than glad to quit—and insulted if anybody suggests otherwise. Like the one lone indispensable quarterback on a football team, he knows they've got to take him or lose the game.

What would you look for in a successful adult class at church?

1. A teacher with pleasing appearance, pleasing voice, friendly manner, always considerate of the feelings of his hearers.

2. You would expect to see evidences of an ably thoughtfully planned and definitely thrown up by the lesson materials.

3. You would have no question about the teacher's full knowledge of his lesson materials.

4. In his teaching approach you can detect a

(Concluded on page 112)

WHAT KIND OF BOOKS ARE THE PATRONS OF THE PUBLICATION SOCIETY ASKING FOR?

The managers of the Society's several branches are not only expert booksellers, but are exceptionally well informed as to current religious literature. In this number of the LEADER we are presenting some of their selling experiences and "reactions" in addition to the usual book reviews. We asked them to tell, in particular, the kind of religious book that is popular with their clientele, and the titles of some of their best-sellers. Their reports are interesting because the ground covers such a wide geographical area. It should be remarked that the date of their communications is December-January.

WILEY J. SMITH, OF THE KANSAS CITY BRANCH, writes:

Consideration should be given to the fact that here we have two pronounced classes of customers, the conservatives and the "more liberals." I rather feel that the demand for conservative literature is the greater. On the other hand, Harry Emerson Fosdick's books have always been our biggest sellers in the religious field. Our general demand for books leans toward sermons, published addresses and books containing illustrations. In recent weeks our best-sellers have been: *The Reason for Living*, Wicks; *The Power to See It Through*, Fosdick; *A God-Centered Faith*, Kerr; *A Book of Chapel Talks*, Russell; *Great Chapters of the Bible*, Morgan; *Youth and the Homes of Tomorrow*, Dahlberg.

D. RANDOLPH, JR., MANAGER OF THE PHILADELPHIA HEADQUARTERS BOOKSTORE, says:

We are selling more sermons than any other class of books. A new volume of Fosdick's sermons will come off in quantities. We have sold lots of Doran's *Ministers Manual for 1936*. If it is a good book and good author, you can "put over" almost any book—I think. Some of our recent best-sellers have been *Christ's Alternative to Communism*, Jones; *The Power to See It Through*, Fosdick; *Songs from the Slums*, Kagawa; *In the Steps of the Master*, Morton.

From MISS BERTHA W. CHAPMAN, MANAGER OF THE TORONTO BRANCH:

Our customers run the whole gamut, from those who dip into the "isms" and "ologies" to those who read only what is "sound"; from those who want to know what others are thinking, whether they agree or not, to those who are chiefly concerned to get assistance in preparing their sermons. We find here a distinct swing toward psychology, in its various phases. There is also a pronounced demand for books that will enable one to cope with the problems of the present as one runs up against; and to put religion on a practical basis. Books on teacher-training and other subjects of religious education are growing in popu-

larity among our customers. At the present time our best-seller is without doubt E. Stanley Jones' *Christ's Alternative to Communism*. Campbell Morgan's *Great Chapters of the Bible* is a close second; or John C. Carlile's *My Life's Little Day*. The recent appointment of John Buchan (Lord Tweedsmuir) as Governor-General of Canada has produced an increased demand for his books, in especial *The King's Grace*, a word-picture of King George, from the beginning of his reign to 1935.

From CHARLES L. MAJOR, MANAGER OF THE CHICAGO BRANCH:

Our greatest demand for books is in the field of religious education. This, of course, includes texts used in teacher-training schools. Our next largest demand is for books of the nature of E. Stanley Jones' *Christ's Alternative to Communism* and Buttrick's *The Christian Fact and Modern Doubt*. There is just now a big call for books by Kagawa; our best Christmas seller being his *Songs from the Slums*.

When it comes to volume sales, the missionary study-books sell in larger quantities than any other, with the possible exception of the yearly volumes on the Sunday school lessons, such as Peloubet's *Select Notes*.

Yet our leader is always the Bible, which continues to outsell any other book, both in the regular editions and the new translations, Mrs. Montgomery's *Centenary New Testament* and the Goodspeed-Smith Bible leading in sales.

There is a constant market for sermons of the better class, such as Fosdick's *Power to See It Through*, Tuttle's *Way to Life*, and our "Judson Press Sermons." Books of the character of Weatherhead's *Psychology and Life* sell well, and there is a continual demand for conservative books, like G. Campbell Morgan's.

From D. E. HATT, MANAGER OF THE SEATTLE BRANCH:

This branch has done a surprisingly large business in Bibles in recent months, especially the Scofield Bibles in the new five-dollar India-paper edition, and the new two-dollar edition of the Smith-Goodspeed American Translation. E. Stanley Jones' *Christ and Human Suffering* and *Christ's Alternative to Communism* continue to be in great demand. Our very best seller has been *Streams in the Desert*, by Mrs. Cowman. Among good sellers from our own press have been Axling's *Kagawa*, and the series of "Judson Press Sermons." Fosdick's *Hope of the World*, *The Secret of Victorious*

Living, and *Power to See It Through* have also gone well. Books by G. Campbell Morgan, and others, on Bible exposition, have moved well with us. Our constituents seem especially interested in books that foster and nourish the spiritual life.

FROM PARKER C. PALMER, MANAGER OF THE LOS ANGELES BRANCH:

Our best seller is naturally *The Sin of Being Ordinary*, by the brilliant pastor of the First Baptist Church of Los Angeles, Dr. Frank B. Fagerburg. Two other books that are at the forefront in demand are Doctor Fosdick's *The Power to See It Through* and Jones' *Christ's Alternative to Communism*. Last year we had a great sale of *I Follow the Road*. This shows a variety of taste in religious books, from those of a very personal character to those dealing with the religious-social questions of the day. Of course the Bible still leads with the largest sales, and the new, excellently bound copies at one dollar have stimulated an interest in Bible sales. The "Judson Dollar Library" is having a big sale. It is amazing that such fine works in such an ex-

cellent binding can be produced at such a low price. Among secular books, Ann Lindburg's *North to the Orient* is in great demand, and is very highly spoken of as an unusual and well-written book of travel.

FROM CARROLL E. WHITTEMORE, MANAGER OF THE BOSTON BRANCH:

At the present time our three best sellers are *The Power to See It Through*, by Harry Emerson Fosdick; Doran's *Ministers' Manual*, and *Songs From the Slum* by T. Kagawa. The majority of our customers are ministers, and the majority of them are good readers and enjoy a scholarly book. We find that books and sermons sell well. Often a demand will be created for a book if the author is speaking in this section of the country. The special sale which we have twice a year brings into our store hundreds of young ministers and theological students. These men all want books, and actually need them. Due to the present salary scale and the many demands upon ministers' pocketbooks, books are frequently cut out at the expense of the preaching and pastoral work, I think.

Know Thy Pupil!

By WILLA CALVERT SMITH, Electra, Texas

"Know thyself," precept of the ancient Greek law-giver, Solon, needs to be changed only slightly to fit the needs of the modern Sunday school teacher. To every teacher, regardless of the department in which he may be working, comes the command, "Know thy pupil." Notice, please, that "pupil" is used in the singular. The teacher must know each pupil individually. It is not with the class collectively, but with the pupils individually that the teacher is chiefly concerned. He will know and understand his class in proportion to his knowledge and understanding of the individual pupil.

Know thy pupil—three very simple words, but full of meaning. What is included in the meaning of the word "know"? Do we mean that the teacher must be able to call his pupils by name? Certainly we do; the learning of the pupil's name is the very first step in the teacher's knowledge of the pupil. He should be able to address the pupil by name, whether he meets him in the classroom or on the street. When he can call the pupil by name, he has the key that opens the gate to the first avenue of contact with that pupil. It is but human for a person to be pleased at the sound of his name. Who is there that does not like to trade with a merchant or salesman who can call him by name? It is the same with Sunday school boys and girls and men and women.

The learning of a pupil's name—important as it is—is but a first step in the teacher's knowledge of the pupil; the second step is becoming acquainted with his social life. The word "social" is derived from the Latin *socius*, meaning ally, or companion. The teacher must know the pupil's companions, the persons with whom he associates day by day. Those companions naturally divide themselves into three classes: the persons with whom he lives, the persons with whom he works, and the persons with whom he plays.

The teacher who really knows his pupil, knows his home life. If the influence of the home is a factor for good, the teacher has only to supplement the teaching of the home; if, on the other hand, the home environment is evil, the teacher with a heart full of love, sympathy, and understanding must seek to counteract the evil forces with good ones.

Just as the teacher must know the pupil's home life so he must know the environment in which the pupil works. If he is of school age, his work is usually school work; if a senior or adult, his work is very likely in the business, shop or farm world. The teacher must know the influences to which his pupil is subjected during the eight hours of the working day in order that the pupil's interests may become his own.

To know his pupil the teacher must learn about the pupil's playtime and playtime associates. If the

reations are healthful and upright, the teacher could make them feel that he, too, enjoys wholesome recreation—and thereby establish another avenue of contact. The writer is teacher of a class of which the captain of the local high school football team and the rest of his team are members. Every now and then is her happy privilege to mail cards of congratulation to members of the team when they are victorious. Suppose the pupil seeks bad amusements as his form of recreation, what then? The teacher should know about it and seek to draw him away from unwholesome recreation by drawing him into the wholesome. The class social and other class activities are means of supplanting the bad with the good. The knowledge of the social life of an individual could be an insight into his religious life. "By their

fruits ye shall know them." How important it is for the teacher to know the pupil's religious life! He should be able to answer the following questions: Is my pupil saved? If saved, is he a member of the church? If a member of the church, is he enlisted in active work? The teacher's duty is, then, to win, to encourage, and to enlist—in active work.

Although a teacher knows his pupil's name, and is acquainted with his social life and religious status, he has yet to ascertain what aims the pupil has. What are his dreams, his aspirations? What is he striving to attain? These questions are of vital interest to the teacher who would lead his pupil aright. It is the teacher's duty both to create and encourage worthy aims. Happy, indeed, is the teacher who can discover the goal of his pupil and help him attain it.

An Interpretation of Liberty

By ARTHUR OSBORNE, Charleston, West Virginia

This is an excerpt from Mr. Osborne's *One Way Streets*, recently published by the Society's Book Department, The Son Press. The price of the book is \$1.00, postpaid.)

Liberty is coming to be a much abused word. When our fathers of our nation spoke and thought of liberty, of freedom, they meant freedom of government—a freedom that would guarantee equal rights to all.

They felt that they had a right as a people to make laws to govern themselves. And they made and enforced some very strict laws, the violation of which brought swift and sure punishment, and in the enforcement of which little attention was paid to personal liberty. If a man failed to pay his debts, he was liable to be thrown into jail. For some offenses he was stripped to the waist and whipped with a cowhide until blood ran from his back. For other offenses, he was locked in the stocks which stood in the public square, where people could see and jeer at him.

Yet some of our citizens today prate about liberty, and twist the word with sensuous lip to mean something entirely different. They construe liberty—or freedom—to mean that individually they should be permitted to do as they please; that they have the right to let their low desires and baser instincts run riot among respectable people. Very often when a law is enacted for the protection of innocent, decent folks, these liberty howlers rise up, point a smeary finger at the Declaration of Independence, cast a bleary eye at the patriots who signed it, and blaspheme their names and motives by demanding no such freedom as they demand for. The racketeer demands that he be free to exact tribute, to rob, kidnap and murder; the smaller criminal to pick your pocket; the bootlegger to sell his

poisonous concoctions. The Communist wants the right to go into the busy streets of our city and block traffic whenever he can get a crowd of yaps to listen to his poisonous doctrines. The speed-fiend with his throttle wide open roars down the center of the road, crowding others into the ditch, while the impatient driver—whose time is not worth ten cents an hour—gets in an awful hurry and dashes past the stop-signs into a crowded thoroughfare, endangering, and often maiming, innocent people and inflicting hundreds of dollars in damages to property. The gin-drinker demands the privilege to drink his swill and then swagger along the streets wagging a foul tongue and leering at respectable persons. And so on down to the boy or girl who breaks the rules of home and school.

They demand freedom, the kind of freedom that disregards law and decency, that permits murder, robbery, theft, and a criminal negligence that jeopardizes human lives. In short, they demand the right to disregard the rights of others.

We should never lose sight of the fact that the men who toiled and fought to give us a free government, to establish our free institutions, had very little of the much-talked-about liberty. They had very few privileges. They were subjected to the strictest kind of military discipline. They had very little time they could call their own. And every hour of their day was governed by strict military regulations. If they disobeyed, they were punished severely. Yet they endured and carried on heroically that we might have the blessings of true liberty; that we might live our lives in safety and security.

Liberty—there is no complete personal liberty where

two men are together; the one must respect the rights of the other. If he does, he is deprived of liberty; and if he does not, the other is. A German took his wife and went to an uninhabited island in the south seas, so that he could enjoy his liberty. And he did until he and his wife both took a notion to sit on the same rock. He made a big mistake when he took his wife along. Likewise, some of our citizens who boast about their liberties are making a big mistake trying to live in a populous, civilized community. If this German had children, his liberties would be further curtailed. He would have to walk around with them under the palm-trees at night when they were fretful. And when he knocked coconuts out of the trees, he would have to see that one didn't fall on the baby's head. If another family happened to drop down on the island, they would have to have a few coconut-trees, too; and if enough families came to build a town, our German would have few liberties left.

This prattle of some people about disobeying the law because it interferes with individual liberties is all bosh. They do not know the real interpretation of liberty; they mean by it license to do as they please, regardless of any moral principles involved.

In a recent article in *The American Magazine*, written by General Pershing, he declares we are at war. If anybody knows what war is, and whether or not we are at war, it must certainly be General Pershing. He says that the enemies we face in this war are no less dangerous than those the American soldiers confronted in France; they are the forces opposed to law, forces undermining our economic life, and deliberately breaking down law enforcement and orderly government. He claims that this condition has been brought about through the carelessness and neglect of American citizens.

Indeed, the average citizen does not seem to care very much whether the law is obeyed or not—and often is not very particular about obeying it himself. Gangsters, thugs, thieves, robbers and criminals, of every type, are developing by the thousands. They are waging war on you and me. They are waging war on society, to the death. Yet some misguided persons talk about liberty and freedom—while the principles that guarantee true liberty and equality of rights to all are being undermined. Why talk about freedom when disrespect for law has become so great that no man's property is safe, when even his life is often not secure, in what we call our civilized land? Liberty—why prate about it with hit-and-run drivers cruising the streets of the town, so that it is hardly safe to walk along them? Liberty—why mention it when it is dangerous to be out after dark with as much as five dollars in one's pocket?

Liberty—why bring up the subject, when every honest man must pack a load of keys around with him

to lock up his car, his house, and everything else of any value?

Liberty—why long for it, when many of our fellow citizens are so ignorant that they do not know that liberty is guaranteed only by obedience to the law of God and men?

Jesus Looks at Wealth and Poverty

(Concluded from page 100)

tenements later considered in sorrow what such investments had done to his son's soul.

Dan Crawford went back to Africa after a furlough in England and America and told to an African the story of what he had seen. He described the way, the elevated, and the Woolworth Building. He told how we travel under the earth in trains and above the earth in aeroplanes, and at great speeds on railroads; of the wonders of steam and electricity; of the radio that ties together the firesides of the world; of wireless telegraphy and wireless telephony; of radium, which has almost, but not quite, discovered for us the source of perpetual energy; of the X-rays and spectrum analysis, with its marvelous power of clarifying rays of light and bringing nearer to us the mysteries of the stars; of stratospheric explorations which have increased the boundaries of man's horizons to dreamed of limits; of the Panama Canal, through which the waters of two oceans flow and which opens up a short-cut for the commerce of the world.

The old chief listened to the old missionary, but was unimpressed. At last he said slowly, "Yes, missy, to be better off is not to be better!"

Choosing Teachers

(Concluded from page 108)

of attack that will evoke spontaneous comments from the class crackling like pop-corn. And while the son moves he never seems to hurry; and the controlled deliberation allows every mind to follow along. You note a constant flexibility in his classroom procedure which invites learner participation. He is not a lecture dictator, nor theological pope, but glories in the democratic cooperation of the group.

5. The members of the class, you notice, are on their toes; and the subject is so developed that questions stay on the main line, never sidetrack to some blind alley or derail point.

6. The net teaching results are registered in his attitudes of appreciation, inner resolutions for a better life, and often in practical plans for carrying out the lessons of the lesson in group and personal experiences during the days following.

A Skilled Pianist with a Love for Children

By HENRY G. WESTON SMITH, Norristown, Pennsylvania

(Author of *The Pastor at Work in Christian Education*)

An interesting illustration of what can be done by one person in the matter of Sunday school work recently came to our attention. It had begun some seven or eight years ago. An attractive and cultured young married woman, a skilled pianist, with love for children, had entered with willingness and ability into the work of the primary department of our church school. She found pleasure in her task and became a valued teacher, although her previous experience as a church school worker had been limited. The readjustments that took place in the lives of so many people in the "depression" made it necessary for her and her husband to go back to the rural community in which they had lived as children. They were good sports in the way in which they made the required sacrifices.

In her new environment the young woman occupied herself with the teaching of music and work, but made it a point also to go into the little Sunday school that was part of the life of the local rural church. Because of the experience of those years working with the children of our church, she sought out the corresponding group in the church school to which she had come. Less than a half-dozen of them were there. She watched the class for two or three weeks and then one evening said to her husband: "That young man who is superintendent of the Sunday school is apparently a fine fellow. I think he could do a good piece of work as superintendent if he only knew how. I am going to have a talk with him."

She went, taking with her some of the helps she had used in our school. They were worn with respect to their covers, a bit second-hand in their general appearance—Keystone Graded Lessons of The American Baptist Publication Society.

She told the young superintendent something about the work she had done in the primary department of which she had formerly been a staff member. He was interested and sympathetic. He immediately saw that she knew what was needed. The woman who was then teaching the primary class was irregular in her attendance and really did not care a great deal about it. The superintendent therefore asked the newcomer if she would take the class herself the next Sunday; he knew when the irregular regular teacher would be absent.

The interest of the children in that class immediately mounted. The few children present that first Sunday brought others. The little group began

to grow. The other woman asked to be relieved and the new teacher continued in the work for a number of months. The growth of the class was so steady and so rapid—as children and parents heard what was being done in the little church—that the "department" was soon thirty-three in number.

It was necessary to divide and reclassify. The children, together with their new leader, had cleaned up a corner of the church. She had asked for a few things with which to brighten and equip the place. They had really established a primary department that was worth honoring with the name "department."

Our friend was a college-trained girl, and she attracted another girl who also was college-trained. She, too, was brought into the children's work, and the department continued to grow. Before it was necessary for her to leave this rural community, in response to the call which her husband had to go back into the industrial work for which he was prepared, she had thus trained a leader to step into her place and go on with the work she had started.

The young husband and his wife this time went into the life of a substantial city. To their disappointment, there seemed to be practically no interest in the children's division work in the city church to which they came, although the adult congregation was strong. The newcomers entered into the life of a mixed adult class, simply as listeners and lay participants, keeping their "church history" somewhat concealed for a time. They sensed a note of discouragement in the outlook of the class. Soon after their arrival, much to their amazement, the members at one of its monthly meetings fell into a discussion as to whether the class should try to continue its existence or disband. This seemed to our friends so preposterous that they risked the possibility of seeming to be too forward as newcomers, and frankly asked: "Have you talked this over with the superintendent? Wouldn't it be well to call him in and ask him if he has any suggestions before we make the decision ourselves?"

The proposal struck the class as rather unusual, but there was no harm in trying it. The superintendent was called in. A real conference was held, aiming to discover what would be a few interesting and worth-while projects that could be undertaken by the class. They considered what special interests might be fostered. The background which the young woman had in music led to some attention being given to

sacred music as a class project. At the time these words are written this adult class is being stirred into newness of life—by the same interest and by the same personalities that were the means of awakening and reestablishing the primary class in the other school. Moral: *The cause of Christian education is dependent, very largely, upon the presence of personalities with a vision.*

RECENT BOOKS

Order All Books from The American Baptist Publication Society

PAUL BEFORE CÆSAR. By Irving G. Roddy. The Judson Press. Price, \$1.00.

Many books have been written about the legal aspects of Jesus' arrest and crucifixion. This is the first attempt that has been made similarly to treat of the apostle Paul's seizure there at Jerusalem and his long imprisonment. The procedure of Roman jurisprudence, as it affected the members of the early church, is discussed with understanding and sympathy, for the author was a member of the New York bar before he became a minister. But more than that, the book represents a careful treatment of the whole closing period of the great apostle's life. After reading the manuscript, Doctor Bynington, professor of church history in Gordon College, Boston, pronounced it "A book that fills a real vacancy, a valuable contribution to Christian literature"; and Dr. Alonzo Petty, of Los Angeles, writes: "It reveals Paul, as he proceeds through the courts of the Roman Empire, in a new greatness—beyond what is ordinarily understood from the study of the New Testament." Mr. Roddy is pastor of the First Baptist Church, Pocatello, Idaho.

THE CURSE IN THE COLOPHON. By Edgar J. Goodspeed. Willett, Clark & Co. 260 pages. Price, \$2.00.

Doctor Goodspeed is widely known for his translation of the New Testament and his splendid service as professor of biblical and patristic Greek in the University of Chicago. This story is a new departure for him, but in which he registers a real success. Combining his knowledge of manuscripts, a mystery plot, and a fascinating description of a Mediterranean cruise, he has given us a volume filled with high adventure and compelling human interest. There is even a love-story feature.

THE BEATITUDES IN THE MODERN WORLD. By Morgan Watcyn-Williams. The Round Table Press, Inc. 137 pages. Price, \$1.50.

Presents the teachings of Jesus in a very practical, up-to-date manner. The closing chapter, entitled,

"Without Seam, Woven Throughout," gathers up the various discussions of the volume in a well-expressed conviction that "every saying of Jesus contains the whole gospel."

BAPTISTS IN ASSAM: A CENTURY OF MISSIONARY SERVICE. By Victor Hugo Sword. Conference Press. 160 pages. Price, \$1.00.

This volume, appearing at the end of one hundred years of Baptist work in Assam, is most timely. The author through his experience as a missionary in Assam and his fine ability with the pen gives us a clear picture of the work, together with a good description of the land, the people and the missionary workers.

WILE ROGERS. By P. J. O'Brien. With an appreciation by Lowell Thomas. The John C. Winston Company. Illustrated. 288 pages. Price, \$1.00.

An intimate and authentic story of the widely known and popular entertainer. Whatever one may think of his profession, Will Rogers never was guilty of any of the foibles that have brought reproach upon it. Millions laughed at his homely humor and were helped by his kindly spoken philosophy.

KNIGHTS AT BAY. By Philip Lindsay. Loring Mussey. Illustrated. 223 pages. Price, \$2.00.

A story of the siege of Malta in 1565. Richard Arden, an English youth, wants more than anything else to fight the Turks and avenge the death of his father at their hands. He sails for Malta, hoping to fight with the Knights of Saint John in the struggle to hold the island against the Turks. He is soon in the thick of terrific conflict and sees amazing feats of courage on both sides; starvation and ruin threaten the knights. Richard is knocked down and loses consciousness. Then extraordinary things happen. A story that will hold the interest of boys from beginning to end.

THE LITTLE BIBLE: AN ANTHOLOGY. Oxford University Press. Illustrated. 460 pages. Price, \$2.00.

Most of us prefer the entire Bible for our reading, but for those who desire something different, here is a well-arranged volume giving the substance of Scripture, without repetition. For example, there is only one paragraph from either First or Second Chronicles, the narratives of those events being taken from First and Second Kings. It is something like the harmony of the Gospels in presenting the life of our Lord. An interesting and helpful part of the book is "The Divine Library," containing some forty-five pages of articles prepared by prominent biblical scholars.

INTERNATIONAL SUNDAY SCHOOL LESSONS IMPROVED UNIFORM SERIES

SECOND QUARTER, 1936: JESUS MEETING HUMAN NEEDS

(Second Half of a Six-Months' Course.—Studies in Luke)

AIM. From a study of Luke's Gospel to learn the love, sympathy, and helpfulness of Jesus in meeting human needs; to set forth the ways in which he meets these same needs today; and to inspire his followers to service for others in the name and spirit of Jesus.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1934, by the International Council of Religious Education and are used by permission.

LESSON I. APRIL 5. OUR RESPONSE TO CHRIST'S INVITATION

Luke 14. (Verses printed, Luke 14: 15-24)

GENERAL THEME: JESUS INVITES ALL PEOPLE

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 55: 1-7

KEY VERSE: Come; for all things are now ready.—Luke 14: 17

15 And when one of them that sat at eat with him heard these things, he id unto him, Blessed is he that shall t bread in the kingdom of God.

16 Then said he unto him, A certain an made a great supper, and bade any:

17 And sent his servant at supper time ay to them that were bidden, Come; r all things are now ready.

18 And they all with one consent egan to make excuse. The first said nto him, I have bought a piece of ound, and I must needs go and see it: pray thee have me excused.

19 And another said, I have bought ve yoke of oxen, and I go to prove em: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

A Bible Message for Every Day

Monday. The Gospel for All. Luke 14: 15-24. As we look about the universe we say to ourselves, "God does things on a big scale." How immense was the program of Christ! He had come to save whosoever"; he said to his missionaries, "Go into all the world."

Tuesday. The Worth of a Man. Matt. 10: 9-14. No man is really a Christian until he has revalued the world's values; for example, he puts a higher price on his own or the other man's soul than on any piece of property whatsoever.

Wednesday. The Universal Invitation. Luke 14: 15: 1-7. "Ho, every one!" has a new Testament gospel sound. And how that New Testament is of wide, generous words: "If thou wilt"—"whoever"—"if any man will"—"all the world"—five thousand, four thousand—etc. Christ's heart was divinely big, and the reach of the arms of his cross would take in the whole round earth.

Thursday. God No Respector of Persons. Acts 10: 34-38. But it's a truth

that Christians are so slow to get into their heads—and into their hearts! Nothing but a larger love for him will enable us to love them—or at least treat them decently.

Friday. Jesus the Friend of All. Luke 5: 27-32. His "circle" is indeed a very select one; yet anyone can belong to it who will; one of the conditions being that you are willing to accept those "any ones" as your friends, because his.

Saturday. The Soul's Thirst and Its Satisfaction. John 4: 7-14. "The well is deep—nothing to draw with," is so often the attitude of men toward religion. We should let them know that the true spirit of religion—the Water of Life—is right before them; at their very elbow, as we say. "Thirsty one, stoop down and drink and live."

Sunday. The Joy of the Redeemed. Rev. 7: 9-12. But they who have that joy have been terribly, wonderfully, purified. Only the pure in heart can stand there in the presence of God. And only red (the blood of the Lamb) can produce that whiteness.

At the Threshold of the Lesson

"Our Lord spoke this parable (of the Refused Banquet) as a reminder that even those who talk about the Kingdom (ver. 15) are not always willing to receive it. The interest gathers around two main points—the amazing hospitality of God, the amazing indifference of men."—J. E. M. Ross.

"The source of their indifference is not a hardened heart, wilfully bent upon refusing the mercy of God; not a determination to sin; it is the deadening effect of lawful possession of the good things of this life that is pointed out."—*The Study Bible*.

"No one is fully fit to own a farm or care for oxen or to live with a wife until he has created in him a clean heart and a righteous spirit. Had these men come to the Great Supper they could then have gone, one to his farm and another to his wife, with the benediction of God upon them."—*Snowden*.

The Lesson Before Us

I. A CHAPTER OF "TABLE TALKS"

The strictest Sabbatarians among the Jews were in the habit of coming together in joyous gatherings and banquets on the seventh day. Nehemiah had told his people that thus they hallowed the day (Neh. 8: 9-12). The cooking, however, would have been done the day before.

The scene of this chapter is such a Sabbath meal. It fits well into the scheme of Jesus' ministry—so many of his words that we greatly prize were spoken at dinner-tables, and he so many times represents the Kingdom as social joy, the satisfaction of hunger, the fulfilment of desire (cf. 13: 28). "The Son of man came eating and drinking."

II. IN THE HOUSE OF THE PHARISEE

It would seem that this prominent Pharisee had invited Jesus that he and

his friends might have a chance to catechize and criticize the Teacher from Nazareth whom they were fighting. The Greek word "they watched him" (ver. 1) implies this. The Teacher, however, gets the better of them; instead of being trapped or discomfited, he uses the supper as a "project"; that is, from it he teaches several needed lessons and principles of his gospel.

In particular, this meal suggests the parable of the Refused Banquet, wherein they, the Pharisees, are acting not as he has, by coming to be their guest, but in declining, or rather spurning his invitation to enter the kingdom of God. Matthew's report of the parable of the Banquet of the King's Son (Matt. 22:1-10) has many points of similarity with the one before us, and some have thought them to be different records of the same sayings of Jesus. It is better to assume, however, that our Lord used again and again identical patterns of discourse—and the evangelists naturally would employ similar phraseology.

III. SABBATH HEALING. Ver. 1-6

The man with dropsy was evidently a trap ("espionage," "heresy-hunting"); they wanted to see if he would violate the Sabbath with healing, the work of a physician. Jesus knows what they are at, so he anticipates their desire. Healing the man, he justifies his act with an appeal to that general spirit of humanness which they might have found in their Scriptures, and which, moreover, is inseparable from any decent religiousness. Or—half sarcastically—would they have cared more about saving their valuable beasts than saving from pain and disease one of their fellow creatures?

IV. A LESSON IN HUMILITY. Ver. 7-11

If Jesus were merely human we would think of him here as exceedingly "bright," ingenious, quick at repartee and quick to profit from the embarrassing position in which they thought they had him. Also, notice how genial he is throughout. After "shutting them up" in the matter of Sabbath observance, noticing how they—dignified religious leaders!—elbow one another to get down on the best couches around the table, it occurs to him that they need a little lesson in humility—if not in good manners.

It is a lesson that Jesus thought wise often to teach; and who could teach it so fittingly as he! (Phil. 2:8, 9; cf. Matt. 11:29.) Did he have Proverbs 25:6, 7 in mind? Bunyan's *Shepherd-Boy Sings*:

He that is down needs fear no fall,
He that is low no pride;
He that is humble ever shall
Have God to be his guide.

The Pharisees and lawyers must readily have sensed Jesus' judgment here of their religious pride. The time was coming when their religious puerilities would be the amusement of the world, and his words that they held in such contempt would be

exalted above all the theologies and philosophies. Take Jesus' advice—to avoid being embarrassed and humbled, socially or spiritually!

V. WHOM TO INVITE. Ver. 12-14

Here is a little homily on unselfishness. Don't be always thinking and acting for your advantage. Show hospitality to those who need it, to whom it will bring a little happiness. Maybe Jesus was thinking of that man with the dropsy whom he had just healed or some of the others who were hanging enviously around the door of the dining-hall. Why hadn't the Pharisee spread a feast for them rather than for these well-to-do and well-filled guests?

When the recipient of your hospitality is honestly not able to make return, God does (ver. 14). Jesus of course does not mean that we are never to return the courtesies of our relatives and friends; he wants to warn against an exclusive love that does not go beyond the lovable, or a service that serves only those we like and those whom maybe we shall want to call on in a day of need.

VI. THE REFUSED BANQUET. Ver. 15-17

The richness of life that would accompany the advent of the Messianic Kingdom was often pictured in Jewish religious literature in figures of feasting; splendid banquets. And every Jew expected to participate therein; it was inconceivable to him that he, as a son of Abraham, should not. The feast of which they were partaking, and what Jesus was saying of the blessings that were now at hand in his Kingdom (we may think of him as speaking many words not here recorded) make this man's mouth water. He remarks to Jesus, "It's going to be great to be there, isn't it, rabbi?"—or words to that effect. "Pious patter!" (Findlay).

Our Lord's reply to him is this parable. As spoken it would mean: "But you Jews—Pharisees—don't seem very keen about being there. I am offering you that Kingdom, inviting you into it; and you keep saying to me, 'I pray thee have me excused.'" For all his patience and geniality, there is a tinge of bitterness: he was so tired of hearing excuses! In its larger application the parable is a classification of the excuses that men will be forever making for not coming to Christ and for neglecting his service.

"The certain man of verse 16 is of course God, and 'his servant,' Christ; possibly, also, John the Baptist. Jewish exclusiveness is put to shame by the emphases: 'great supper,' 'bade many.'" We must not miss the point that these people who make excuses had evidently accepted the invitation; "them that were bidden" would be equivalent to "the invited guests." It was the custom—and still is in Bible lands—to have guests thus reminded of the engagement (they had no telephones!), by a "summoner," *vocator*.

It is said that among the modern Arabs (who retain old Oriental customs) to back

out of a dinner engagement is one of the greatest insults you can offer. Even our own handbooks of good form refer to such an engagement as well-nigh irrevocable. Notice how serious would be the implications for professed Christians

VII. THE EXCUSES. Ver. 18-20

The French proverb runs, "Who accuses himself accuses himself." The usually at least a little hypocrisy in our excuses. "I can not" has been called a euphemism for "I don't want to." The reasons here are all "made"; that is, there was nothing that couldn't have been put off. The things mentioned were things that could wait—but they would not wait! Nor was there in any case a complicating conflict of duties. The excuse is mostly the case with our excuses for neglect of obligations.

Notice that the three hindrances are possessions, wealth, pleasure; there is no mention of selfishness; and if—in this case—bad or wrong, things of secondary importance; whereas presence at the Great Supper of the Kingdom was a matter of first, supreme moment. Even today the reasons why men are not with Christ Jesus are so trivial that they shames us to think of them.

VIII. THE PROVOKED HOST. Ver. 21-23

"We have here a shadow of the complaints and lamentations of our Lord at the stiff-necked obstinacy of the Jews rejecting him" (Dean Farrar). There is the verse of Herrick's:

God, when he's angry here with any,
His wrath is free from perturbation;
And when we think his looks are
And grim,
The alteration is in us, not him.

Anyhow we interpret the anger of "master of the house" by the scene of words of Luke 19:41, 42. "The door of the festal chamber was shut, but they shut it with their own hands" (Fadyen).

The remark of the servant, "and there is room," and the master's continued insistence that "my house may be filled," are significant data of the gospel's, a challenge from the real Master. When we turn from those who will not accept him, while we go everywhere "streets and lanes, highways and hedges"—we are to give special attention to the especially needy, the poor, maimed, blind (of ver. 13 and 21), figuratively speaking. It is a call to the apostolic church to leave Jerusalem and preach to the Gentiles; for us a call to the evangelization of the heathen, unprivileged as far as the gospel is concerned.

"Compel them to come in" (ver. 24) has bothered some Bible readers. This is only a parable. The Greek word means "compel," plainly enough; but the evangelist, however, continues his definition, "persuasion, entreaties, etc." Farrar comments: "The compulsion wanted is not used by Paul the Apostle, not by Sa-

quisitor." It is a compulsion to inward
 eptance, not to outward conformity.
 To eat bread" (ver. 1). The principal
 stituent of any meal was bread. In-
 d, the word bread came to be used
 food in general, and bread to have a
 si-sacred character. In Jesus' day, in
 destine—at least in the better homes—
 ple (not the women and children) re-
 ned on couches around a low table. The
 angement was something like this:



any formal meal the couches would
 umbered, as above. The host reclined
 9, and 1 was the "highest room," 8 the
 owest room" (ver. 8-10).

Practical Questions for Class Discussion

What bearing would our lesson have on
 church dinners and suppers? Not
 those to raise money, but where a

whole church comes around a table
 to transact church business, or a
 group eats together and then has a
 conference, discussion, or study?

¶ Is there anything wrong with the psy-
 chological principle that we are better
 natured, more harmonious when we
 are eating or have just eaten? Does
 not the Bible suggest the application
 of this principle to the religious as-
 sembly?

¶ We have intimated above that this les-
 son has a very direct bearing on for-
 eign-mission work. From what you
 know of that work from reading
Missions and missionary books,
 would you say that the "heathen"
 give the gospel a better reception
 than the unconverted at home?

¶ Might not the Pharisees who were all
 too sure that they were to share in
 the Messianic blessing (Great Sup-
 per) be likened to a very large num-
 ber of people, all around us, who have
 only a feeble interest in religion and
 slight attachment to the church, but
 still that they're all right spiritually?

¶ Would you be willing to "boil down"
 the several excuses of the parable of
 the Refused Banquet to the simple
 one—that these individuals did not
 care about going to the feast because
 they had no sense of need, were not
 hungry, whether for food or for fel-
 lowship?

Heeding the call to the great supper is
 not a matter of mathematical division of
 time, is it? At least, I do not think it is.
 I think it lies in the tone, or timbre; the
 atmosphere, or flavor, of a man's life.
 What is that life's main purpose? Is
 the man egocentric, or is he altruistic?

What does Richard Roe love best?
 Is it golf? Bridge? The movies? Good
 books? Trashy stuff? Companionship
 of his family? Meditation? The club?
 The church? Profit at any price? Profit
 with honor? Ask Richard Roe yourself,
 and study his answer.

The first group in the parable did not
 appreciate the invitation they were get-
 ting. Result—excuses, in profusion.

Out in the hustling forum of business,
 we like to substitute the word "alibi,"
 as comprehending all excuses, dodging of
 responsibility, and so forth. "Alibi" be-
 comes a blanket to cover sins of omission
 and commission. In a trade magazine
 several years ago I found a comment on
 alibis which is far from elegant. If the
 reader will overlook the inelegance of the
 language, he may get a good lesson from
 reading this comment. What it lacks in
 beauty, it atones for by force:

"There are two things in this world
 that give me a pain, fried onions and
 alibis. But of these two evils, give me
 fried onions. I can eat fried onions on
 the Fourth of July and practically cease
 to taste them by Christmas. But the
 after-effects of an alibi stay with me
 for a full year.

"I hold this truth to be self-evident:
 The better the alibi, the flatter the
 failure. . .

"An alibi is a worthless substitute for
 an achievement. The world is roughly
 divided into two classes: those who use
 alibis, and those who get the things
 done."

Homely but effective is the old saying
 that a poor excuse is better than none.
 "Effective," though he who uses it
 knows that it is not true.

Demosthenes said to his great rival
 orator, Æschines: "You make them say,
 'How well he speaks!' I make them
 say, 'Let us march against Philip.'"
 The test of a speech is whether or not it
 arouses action. The real test of acqui-
 escence and devotion is this: Have we
 accepted the invitation to the Kingdom's
 Feast, and have we appeared at the ap-
 pointed hour?

Excuses? No!

Before My Class of Women

Colena Michael Anderson,
 McMinnville, Oregon

There is no better way to understand
 the reactions of another than to put one-
 self in his place, no better way to under-
 stand why people treat us as they do
 than to analyze how and why, in similar
 circumstances, *we* treat people as we do.
 Let us attempt this.

Here we find Jesus eating a Sabbath
 meal in the house of one of the chief

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,¹ Columbus, Ohio

It seems that the people invited to this
 at supper were pretty much occupied
 with their own affairs. In fact, they
 were selfishly engrossed in those affairs,
 to a fatal degree. In the parable it must
 be assumed that they had accepted—had
 added the "R. S. V. P.," so to speak.
 Presumably, people less busy would have
 been for the good things provided. The
 parable is certainly symbolic of the spir-
 itual feast the new Kingdom offered. It
 bears that some what we would call
 "selling" arguments were necessary to
 put up these symbolical tables. The origi-
 nal decliners furnished a batch of ex-
 cuses. The substitutes from the city and
 country were won over and partook of
 the feast.

What about this preoccupation in
 worldly affairs? Do you know anybody
 who seems to be guilty of it? One of
 these fellows—as used in the parable for
 administrative purposes—was mixed up in a
 real estate deal. Maybe he had made a
 payment or two on a building lot and
 wanted to go out and take a look at it.
 Another had to test the strength of a

Professor Stillman is director of the School
 of Social Administration in Ohio State Univer-

team of the Percheron draft horses of
 that day—a yoke of oxen. A third was
 in love and accordingly under a heavy
 emotional strain.

If this supper were just a conventional
 church supper, with the certainty of "a
 good feed," most of us could be trans-
 planted to a situation similar to that in
 this parable of Jesus' and find plenty of
 excuses to neglect unimportant, though
 pressing, matters and be on hand at the
 appointed hour for eating. Of course, if
 the supper is looked upon as typifying
 participation in the kingdom of God (and
 it is evident from the context that it
 should be so viewed), a proper question
 is, Would we be seeking excuses to go—
 or would we be making excuses to stay
 away?

What are our preoccupations, the
 things to which we give the great part
 of our energies and thought? I am ask-
 ing John Doe this question, and here is
 how he answers:

Making a living, forty per cent. of my
 time.

Eating and sleeping, forty per cent.

Recreation, resting, visiting, ten per
 cent.

Sheer waste of time, five per cent.

Worship and church affairs, five per
 cent.

Pharisees. He notices how the guests had already picked out the places of honor—on the couches—and he reproves them for it.

There must have been some sulky responses from those who had chosen the best places; there must have been mutterings in their hearts as they moved away. Perhaps it was because Jesus heard their grumbled thoughts—"Well, next time I'm invited here, I'll not come"; or, "It'll be a long time before I come here again, to be insulted like this"—that he spoke to them as he did.

A parable always carries its own hidden meaning, its own well-directed dart. This had its meaning for those jostling guests; it has a meaning for us. The sulky reaction that we have imagined taking place in the minds and hearts of those reproved guests is the same kind of a reaction that takes place in our minds and hearts today when pridefully we claim first place for spirituality; each time we secretly think or openly say about another, "I don't see how she can do that; and she a Christian!" we're heading for a soft spot on the chief couch. For following close on the heels of such a statement comes the next thought, "Now I—I never—" And there we are, already reclining on our left elbow at the head of the table.

It is then that Jesus says to us, "When God invites you to the feast in his Kingdom, do not take the best place, for there may be some one more distinguished than you." And like the guests of the chief Pharisee, we begin to sulk, and to say, "All right. Let her have first place. I'm ready to resign anyway. No one appreciates me. But before I resign I'll tell you this, 'Next time I'm asked to do something I'll see that I have a good excuse handy. Next time . . .'" But Jesus interrupts our thoughts, as he interrupted like thought years ago, and to us women of today he speaks a parable very like the parable he spoke to those folks of long ago:

A woman once planned a great dinner, and invited a large number to it. Far in advance of the date she sent out the invitations, so that her guests might plan for the event. Carefully she chose the menu, that there might be something especially pleasing to each of her friends. She gave much thought and spent much money on this dinner; and through the days she looked forward with glad anticipation to the coming fellowship with her friends.

But as the day approached a cloud darkened her joy. By mail came notes of regret. One read: "It is with deep regret that I must tell you I shall not be able to come. A previous engagement prevents me." Another: "I shall be out of town that day. Sorry."

And over the telephone: "I've just had word that a friend is coming that day."

"A friend!" answered the hostess. "Bring her along."

"But—but—no, I think— Well,

you see she'll be here for such a short time, and—"

On the last day more telephone calls: "Johnny is home with a cold." "The plumber is here." "Fred's mother is ill." One after the other they came, until there remained only one guest who had not sent regrets. Upon that one the woman fastened all her joy. But ten minutes after the hour set for the dinner, that last guest, too, telephoned: "I'm dreadfully sorry. I was detained by a man trying to sell me a vacuum-cleaner; and then when I had finally convinced him I did not want one, I found I had a flat tire. It'll be an hour before I can get it repaired. Please don't wait for me. Go on without me."

And the hostess, surveying her beautifully set table, said to herself, "Without you, indeed! Yes, without all of you!" And aloud to her maid she said, "Telephone the orphan asylum. Tell them to bring the children over at my expense." And to the caterer: "Take your truck and go fetch the men from the Relief Inn. Go out on the roads and among the hedges and make them come in, so that my house may be full. For I tell you none of those who were invited shall have any of my dinner."

As we imagine ourselves in the place of this hostess, we should be able to appreciate the disappointment and the heartache that comes to God, as with one accord we begin to make our excuses, when he invites us to feast in his Kingdom. Each of us may have a different interpretation of what the "feast in God's kingdom" means. To some it may mean church attendance; to others sharing in the missionary task; but back of each specific interpretation is the mystical atonement—the at-one-ment—with God through Jesus Christ. That is the feast of feasts. Response to it means to surrender self. It is this surrendering of self that seems so difficult; that prompts us to think up our varied excuses.

The Lesson Lived

Susanna G. Fisher

CHURCH UPPISHNESS

And he put forth a parable unto them that were bidden when he marked how they chose out the chief seats (Luke 14:7).

The spirit of social ambition that forms exclusive and upper classes in churches is akin to the vanity and pride here rebuked. Says the *Christian Intelligencer*: "Social distinction in church life vitiates the atmosphere of genuine Christian fellowship. Christ in his earthly life was the great lover of men. We know what his attitude was toward the publican, the sinner, and outcast. It is sadly true that many Christian believers do not follow their Lord in his redeeming interest in all men. . . The baneful results of the spirit of uppishness are apparent in the number of those who hold aloof from the

church because they get the cold shoulder when they go. . . It is worth pondering that an ungracious Christian may stand a barrier between some soul and Christ. How unworthy is the sense of self-importance expressed in contemptuous scorn, when true affection would open the gates of life to many dead in trespasses and sins."

GOD'S RATING MAY DIFFER FROM MAN'S

He that humbleth himself shall be exalted (Luke 14:11).

Says John Newton: "If an angel were sent from heaven to find the most perfect man, he would probably not find it in composing a body of divinity, but perhaps a cripple in a poorhouse, whom the paragon would wish dead, humbled before God with lower thoughts of himself than others would think of him."

SHARING

Call the poor, the maimed, the blind (Luke 14:13).

The old minister closed the Book and looked around the village church. "You are told," he said, "when you make a feast to call to it not your rich neighbors but the poor, the maimed, and the blind. Now some of us never in our lives give a great entertainment. Yet the order is to us. I want each one of you, when you go home, to consider what God has given to you besides food with which to make a feast and who are the poor folk who you should bid to it."

The idea remained in the minds of some of his hearers. It bothered Lord Dorrance as he sat alone in his room. He usually sat alone, except when at meals. Phil was the blacksmith's son, whom his father by dint of years of hard work and saving had sent to college. He was grateful to his father, but he resented that his education had made a great difference between him and the old man. His companions were his classmates. He meant to spend the afternoon with some of them, discussing a paper he had written on the history of his native state. Instead, he took it down-stairs to the kitchen, where his father and mother and their Sunday clothes sat nodding over the fire. How bare and empty their lives were—work and sleep!

"I want to read you something I have written," he said cheerfully.

They drew up their chairs, their faces sparkling with pride and delight, and listened with a keen, shrewd intelligence that surprised him. They were able, to correct some mistakes that he had made and to give him some new facts.

"I haven't had as pleasant a day as this, Phil," said the old man when the paper was finished. His old mother said nothing, but kissed him, her eyes full of tears.—*Youth's Companion*.

"WHAT a fine world this would be if those who have money would use it for those who haven't money think would use it if they had it, which wouldn't."

LESSON II. APRIL 12. OUR LIVING LORD

Luke 24: 1-35. (Verses printed, Luke 24: 1-12)

GENERAL THEME: JESUS TRIUMPHS OVER DEATH (Easter Lesson)

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Revelation 5: 9-13

KEY VERSE: Because I live, ye shall live also.—John 14: 19

1 Now upon the first day of the week,
2 very early in the morning, they came
to the sepulchre, bringing the spices
which they had prepared, and certain
others with them.
3 And they found the stone rolled
away from the sepulchre.
4 And they entered in, and found not
the body of the Lord Jesus.
5 And it came to pass, as they were
much perplexed thereabout, behold, two
men stood by them in shining garments:
6 And as they were afraid, and bowed
down their faces to the earth, they said
unto them, Why seek ye the living among
the dead?
7 He is not here, but is risen: remem-
ber how he spake unto you when he was
in Galilee,

7 Saying, The Son of man must be de-
livered into the hands of sinful men,
and be crucified, and the third day rise
again.

8 And they remembered his words,
9 And returned from the sepulchre,
and told all these things unto the eleven,
and to all the rest.

10 It was Mary Magdalene, and Joanna,
and Mary the mother of James, and other
women that were with them, which told
these things unto the apostles.

11 And their words seemed to them as
idle tales, and they believed them not.

12 Then arose Peter, and ran unto the
sepulchre; and stooping down, he be-
held the linen clothes laid by themselves,
and departed, wondering in himself at
that which was come to pass.

A Bible Message for Every Day

Monday. The Shadow of the Cross. Matt. 16: 21-28. Between you and any new, resurrected life there is likely to be a cross; but if you face it as Christ did his, it will be not only bearable, but your joy and glory.

Tuesday. The Crucifixion. John 19: 27. The most important thought in connection with the crucifixion-resurrection story is: He did it all for me. And his word: "What hast thou done for me?"

Wednesday. Jesus Triumphs Over Death. Luke 24: 1-12. Sin, death—futile, inevitable sequence! But because Christ Jesus' cross and empty tomb we carry that sequence to a third term, victory! Thanks be to God, who gives it to us, through our Lord Jesus Christ!

Thursday. Christ Died for Us. Rom. 5: 1-11. Paul did not know the details of the tragedy so well as did the Twelve, powerfully he grasped the meaning of it and the result—for himself and a world of sinful men.

Friday. A Song of Triumph. Rev. 5: 1-3. With what gusto and gladness we sing our patriotic songs after some military victory and on national holidays. How well may we Christians be exultant this Easter Day—over this victory of our Captain of our salvation.

Saturday. New Life in Christ. Col. 3: 1-11. How we are always meeting that old "life" in the New Testament: "In Christ, I was (is) life"; "I am come that ye might have life more abundantly." You are not much of a Christian if your life isn't fuller and richer than it was before you were with Christ.

Sunday. Our Immortality. 1 Cor. 15: 57. Paul sees in the resurrection a pledge that the Reaper death (ver. 25,

26) shall gather you and me not into the grave, but into the heavenly Father's safe-keeping.

At the Threshold of the Lesson

The Romans had a practice of placing a burning lamp in the tomb with the loved one. Of course its flame would be short-lived. The gleam from the open empty sepulchre of our Lord, however, has gone on through all these centuries enlightening the world, and with an ever-increasing brilliancy. It is making this Easter morning brighter than any that has gone before. "It is not death to die, to be at home with God!"

"Christ, the Lord, is ris'n today." A beautiful custom prevails in the fishing-villages of Sicily that when the men start out into the deep their wives and children accompany them to the shore, and as they embark all together raise their voices in a hymn of prayer and praise to God. As the boats sail away those in them answer the group on the shore, verse after verse, antiphonally, until the sound of the fishermen's voices fades away in the distance. So we stand on the shore of time, and as loved soul after loved soul puts forth into the deep of eternity, raise this song of confident faith, "Christ is risen!"—and the response comes back to us from that "shore that hath no shore beyond it set," "Christ is risen!"

The Lesson Before Us

I. THE SCRIPTURE

The oldest record of the resurrection is in 1 Corinthians (15: 3-8). Paul, however, is more concerned about his own meeting with the resurrected Jesus by Damascus, and gives only the barest facts of the wonderful happening at Jerusalem.

Luke's account (24: 1-12, our "Scripture printed") runs mostly parallel with that of Matthew (28: 1-15) and that of Mark (16: 1-11). John's (20: 1-18) is notable for the prominence it gives to Simon Peter and the beautiful way in which the Mary Magdalene episode is set down.

Very early in the morning (ver. 1) is "at early dawn" in the modern versions.

Spices which they had prepared (ver. 1). The last verse of the previous chapter has "and ointments." Powdered aromatic substances and fluid perfumes were commonly thus used. The intention of the women was to anoint, not to embalm; this had already been done by Joseph and Nicodemus (John 19: 38ff.).

The stone rolled away (ver. 2). When the tomb was a cave, or had been excavated in a rocky ledge, the entrance was often closed with a large circular stone (resembling an old-fashioned millstone?), set up on its edge and rolled in a groove. A seal would sometimes be added, to evidence that the tomb had not been disturbed (cf. Matt. 27: 66).

Two men, in shining garments (ver. 4). Shining is too weak a word; "Dazzling" is better. Cf. Matthew's "like lightning" (28: 3). The real angels of Scripture always have a human form. Winged angels, so much featured in art, are symbolical creatures.

Why seek ye the living among the dead? (ver. 5) is a rebuke of their mingled obtuseness and unbelief.

Yet in Galilee (ver. 6); cf. Matthew 17: 22, 23; Mark 9: 30, 31; Luke 9: 44.

Joanna (ver. 9) is mentioned only by Luke. He has also spoken of her as one of Christ's devoted women disciples; "wife of Chuza, Herod's steward" (8: 3). All the accounts name Mary Magdalene first, and this accords with John's narrative.

Idle tales (ver. 11) might be rendered "sheer nonsense."

Wondering in himself (ver. 12) is almost prophetic—of the marveling of all the ages since at the stupendous wonder that men have never been able to explain away, or satisfactorily to explain in any wise, except as Thomas did, "My Lord and my God!"

II. OUR LIVING LORD

I am glad that we have this as a supplementary topic. One often hears it said that the world's greatest need today is Jesus Christ. I would alter that statement by making it "a living Jesus Christ." The Jesus of whom we are learning in these lessons, with his wonderful teaching, blessed ministry, incomparable example and saving

cross, is the foundation and structure of our faith; but after all the Christ who can be my Saviour and the world's Saviour must be an actually alive and present Lord Jesus; not a dead prophet of Nazareth, but a Jesus who won the victory of the tomb, vindicated his gospel in his resurrected life, and fulfils his promise to abide forever with his followers in the power and presence of his Spirit.

The world needs constantly to be reminded of this truth and fact of a living Christ. Notice that "Jesus and the resurrection" was the constant theme of the preaching of the earliest church (Acts 2:31; 4:2; 17:18). Every recurring Sabbath—observed by us Christians not on the seventh, but on the first day of the week, the day of our Lord's resurrection, hence the Lord's Day—should recall this fact to our minds.

But it may not be amiss upon one particular Sabbath of all the year's Sabbaths to concentrate our thoughts upon that victory of life over death in which our Saviour perfected his Saviourhood; go back and stand with the little group of the more devoted disciples around the empty tomb, to be filled with gladness and edified in faith, as they were. For without doubt the resurrection was the supreme transforming fact that made the uncertain first disciples into heralds and heroes of the cross, willing even to die for this faith.

III. NATURE'S EASTER FESTIVAL

How providential that we celebrate this resurrection anniversary in this particular season! All around us God's natural world is singing over again its spring-time resurrection hymn; coming up out of its winter grave into greenness and sunshine. Our physical bodies are beginning to feel the reinvigoration of the out-of-doors. Our spirits are losing their inertia and their despondency, taking on new energy, cheer and hope.

"For thou, O spring, canst renovate
All that High God did first create."

How fitting, then, that just now we should let this great event of redemption's story and vitalizing truth of our gospel bring us their reassurance, their comfort, and their all-important contribution to our Christian faith! The spiritually cold and sleeping of us certainly need to be raised anew with Christ (Col. 3:1), and we all should be ambitious for a deeper experience of the power of his resurrection (Phil. 3:10).

IV. THE WOMEN

They were the very ones who had refused to leave the Place of the Skull in the shameful hour (Mark 15:40). And now they were the first to be favored with the glorious resurrection news. It pays to stand by the cross! How eager they were is shown by the fact that they had gotten the spices all ready that Saturday evening (the Sabbath would end at

sunset) so as to be at their sad task early Sunday morning.

V. THE SIGN OF THE EMPTY TOMB

It signifies that defeat had been turned into victory. Evil can entomb righteousness, but never for long. Was not the Christ who came forth from that tomb a mightier divine Being than the Christ who was buried in it? Infinitely more influential with his followers (John 16:7). "The power of his resurrection" (Phil. 3:10). His words about it beforehand had little impressed them—but the fact of it did. That is why we want this fact, rather than the recital or memory of it, forcibly to come home to you this Easter Day.

If it had been possible for anything to add to the heavy-heartedness of these sorrowing women, it certainly was to find that tomb empty; wanting the loved familiar form that they had come to honor with anointing. However, that he was not there is the most blessed fact that men and angels have ever known. We too are sometimes overwhelmed by glad messages (ver. 8); and is it not true that some of the gladdest messages that we get are delivered by the grave where we have left the loved one, and our fondest hopes?

Practical Questions for Class Discussion

- ¶ If we had no account of Christ's resurrection, should we not be compelled to believe that it had taken place? That is, in the face of what he has been to the world, can we conceive of him as a dead Christ?
- ¶ How did Paul's grounds for belief in the resurrection differ from the testimony that Peter and the women received?

- ¶ Do you think that it is profitable ("any use") to discuss with unbelievers the truth of the resurrection Jesus? What has been your experience in trying to do it?
- ¶ We are told that the preaching of the early church was, in particular, "Jesus and the resurrection" (Acts 17:18). Do you think that the resurrection is a neglected theme in the preaching of today?
- ¶ Consider, that the resurrection is a great reassuring parable of the remarkable vitality and recuperative power of Christianity. Repeatedly the past its defeat has been pronounced; has it been asserted that the day was over, that the time had come for some other religion to take its place. We hear nowadays some such pronouncements. But over and over again that gospel has come forth even out of the grave of decline, coldness, and temporary defeat into a new, larger and more vigorous life.
- ¶ Consider, that the history of Christianity bears witness to the truth of Jesus' resurrection. Men who never have labored, sacrificed, suffered and died for a dead prophet leader as Christians have for the Christ. "The power of his resurrection" has thus been Christianity's driving and sustaining force.
- ¶ Consider, that the bare fact of Jesus' resurrection will not be enough to give you this power. Your faith that resurrection must be constantly vitalized by your religious experience in order to keep it alive. As it is necessary for the Christian continually to participate in his Lord's sufferings, so also must he continually share in that Lord's resurrection ("likeness of his resurrection" Rom. 6:5).

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

In the presence of the story of the resurrection of Jesus, faith is the unescapable prerequisite. Comment can do naught but add a bit of assurance and comfort to him who knows that his "Redeemer liveth."

Long before the angel said to the faithful, "He is not here, he is risen," the soul of man pushed out into the unknown to seek the hope of the resurrection of the dead. The religion of Zoroaster—of the sixth and seventh centuries before Christ—taught the doctrine. The Pharisees believed in the immortality of the soul and the resurrection of the dead. Later Judaism incorporated both these doctrines in their Messianic expectations. Jesus himself refers to the fulfilment of prophecy in connection with his death

and reappearance. Dr. A. H. Newman in his *Manual of Church History*, states: "It is remarkable that in the preaching of this time (see Acts 4) great stress is laid on the fulfilment of prophecy—the death and resurrection of Jesus." We read the words of Stalker: "The life ends even for this world when the body by which it has for a little time been made visible disappears from the face of the earth. . . . So it was with Christ. The modest narrative of the Gospels scarcely prepares us for the outburst of creative force which issued from his life when it appeared to have ended. His influence on the modern world is evidence of how great he was. . . . the lifting up of life to the level of ideas is the programme of the race."

Thus does Jesus link the past and future; and the human soul hears its answer to its cry.

To the individual, the test of validity of the Christian faith is the effect upon that one's life. In beautiful words, Jewell Dwight Hillis wrote:

"It seems that not one, but two are working upon the soul's structure. As one day in the presence of his master Michelangelo pulled down the scaffolding in the Sistine Chapel, and the workmen cleared away the ropes and plaster and litter, and looking up men saw the faces of angels and seraphs, with their glorious and immortal beauty, so some mad day will that angel named Death pull down life's scaffolding and set forever in the sunlight that structure built of thoughts, the stately mansion reared to the mind, the building not made with hands, the character, eternal in the heavens."

For Tennyson's lament, "I am sick of me and I desire to rest," the therapeutic of the eternal life embodied in faith in the living Christ.

Lord Frederic Hamilton, in his enhancing book of travels, *Here, There and Everywhere*, writes colorfully of sunrise on Kinchinjanga, the second highest mountain in the world, in Assam: "I saw this sunrise daily for a week, and its glories seemed greater every day. For some reason that I cannot explain I always recalled to me a passage in Job 38, 'When the morning stars sang together, and all the sons of God shouted for joy.' No one has ever yet succeeded in scaling Kinchinjanga, and I do not suppose that any one ever will."

For the Christian, the resurrection has stories that seem greater every day. Never shall we encompass it, or scale it with language adequate for its majesty and infinite importance.

"The Easter Hymn," by Adam of St. Victor, has a thrilling first stanza:

Hail the much-remembered day!
Night from morning flies away,
Life the chains of death hath burst:
Gladness, welcome! grief, begone!
Greater glory draweth on
Than confusion at the first.
Flies the shadowy from the true;
Flies the ancient from the new:
Comfort hath each tear dispersed.

Professor William James wrote: Churches, when once established, live on second-hand upon tradition, but the founders of every church owed their power originally to the fact of their direct personal communion with the vine." Thus does Paul, seeing his risen Lord, become to us the prototype of potential communion.

In Browning's "Christmas Eve" we find a challenge to faith in immortality:

What is left for us, save, in growth
Of soul, to rise up, far past both,
From the gift looking to the giver,
And from the cistern to the river,
And from the finite to infinity,
And from man's dust to God's infinity.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

Nineteen hundred years ago Mary Magdalene went early, while it was yet dark to the tomb where they had laid Jesus. In her deep sorrow she did not recognize the voice of one who said to her, "Woman, why weepest thou? Whom seekest thou?" Only when he called her by her name, "Mary!" did she turn and see him for what he was, her living Lord. It was then that she cried, "Master!" and hastened to tell the disciples, "I have seen the Lord!"

A few years ago, very dark at night, while yet the world was wrapped in darkness, Anne Byrd Payson, a woman who wrote of herself that she had had no contact with religion, reached out her hand to the books on her night-table and picked up a little green volume that some one had given her. It was *The Christ of the Indian Road*, by E. Stanley Jones. She knew nothing of the book or its author. She began to read with suspicion and several times almost put it down, but the words held her. She forgot the cold that came in from the open window. Putting on her heavy dressing-gown she looked from that window and saw a world in darkness, "unrevealed but actual." To her it was a symbol of the world that for the first time she wanted to know, "the world of minds informed of God." Stirred by the experience, she went into the living-room where the grate-fire was still burning.

There she tried to discover what had so greatly stirred her, tried to get at the secret power of what had moved Doctor Jones to write as he had. She longed to possess the same Christ idea that he possessed. As she sat there quietly meditating, Christ's presence shone within her. There was no voice or vision, but she knew that she had seen her living Lord. Of that experience she wrote to Doctor Jones: "A bright hour rose from the wet and dark of the sleeping city. This hour which I call my shining hour brought a complete change in my whole outlook and attitude toward life. A strange, warm, living Presence came into my heart."¹

A year ago I, too, had a shining hour. During weeks of illness I had often traveled to my own place of quiet rest by the way of familiar tested texts. One of my well-worn trails is, "Let not your heart be troubled, neither let it be afraid"; another, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day." But there came a time during those weeks in bed that I experienced a terror by day and a fear surpassing the fear of arrows. My soul cried out, "Some place, Lord. Some

place of refuge. Any place, only let me come to it quickly."

In answer to that cry I felt myself stumbling forward and upward. Darkness still pressed heavily around me. I closed my eyes to it. The way was long, the road was rough. I knew I was lying still in bed, and yet I was panting from the exertion of the steep, hard climb upward and onward. Then of a sudden I felt myself stopped. Something stood firm in the darkness directly in my path. With eyes still closed I clung to it.

As I clung there, exhausted, fear departed and peace came and filled my soul. Gradually the darkness lifted, and like the coming of dawn on a cloudless day I felt a great light shining about me. And then it was as though I had two pairs of eyes; and while the eyes with which I saw the room and the bed and the chairs still remained closed, the other pair—the eyes of my soul, if you will—opened and I saw the something that had stopped me, the something to which I was clinging. It was a thing of wood. Slowly I lifted my eyes, and in the brightness of the light that was shining all around I saw where I was—at the foot of the cross. But Jesus was not on the cross. I saw neither his face nor his form, but I knew with absolute certainty that his presence was the source of the great light which was surrounding me. Out of the darkness I came upon my shining hour, and with Mary Magdalene of long ago my spirit cried, "Master!" I too had seen my living Lord.

What more fitting memorial for the day of his resurrection than to share with one another those shining hours when you, too, have felt that "strange, warm, living presence come into your hearts!"

SHINING HOURS

In a tomb's darkness, angels in white
For Mary, shaken with fear.
Out of a sorrowing, sobbing night
Voices, low and clear,
"Why weepest thou?"
"Whom seekest thou?"
"He is risen, he is not here."

Into life's darkness, a radiant light
For Anne and you and me.
Out of the depths, on transmuting height
Some shining hour we see
Our risen Lord!
Our living Lord!
The conqueror of Calvary!

"It was a tomb, but that tomb has been the source of the hope, the salvation and the joy of humanity. The fairest and best and dearest in God's universe have their origin in a grave. The flower that delights you with its fragrance and beauty came out of the garden grave where seed or bulb had been buried in the cold, dark earth. The outstanding accomplishments of mind or ingenuity are born out of the grave of long-yearred toil."—M. B., in "Light in the Valley."

¹ For the full account of Mrs. Payson's shining hour, see her book, *I Follow the Road*.

LESSON III. APRIL 19. GOD'S FORGIVING LOVE

Luke 15. (Verses printed, Luke 15: 11-24)

GENERAL THEME: GOD, THE FORGIVING FATHER

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 103: 8-14

KEY VERSE: Like as a father pitieth his children, so the Lord pitieth them that fear him.—Ps. 103: 13

11 And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

A Bible Message for Every Day

Monday. God's Forgiving Love. Luke 15: 11-24. The wonderful thing is that he takes the initiative. The shepherd goes out (ver. 4), the woman seeks diligently (ver. 8), and the father runs forth (ver. 20).

Tuesday. Our Need of Forgiveness. Ps. 51: 1-4. There is a casting of self entirely on God's mercy: "according to," not my desert or righteousness, or the opinion and judgment of men, but "thy loving-kindness," his forgiving love.

Wednesday. The Blessedness of Forgiveness. Ps. 32: 1-7. The peace that comes to a wrong-doer, whether naughty child or hardened criminal, is proverbial. Forgiveness adds to that peace joy, especially when the forgiver is a loving father, of the earth or the heavenly.

Thursday. A Forgiving Spirit. Mark 11: 20-25. There is an expression, "in tune with the Infinite." It seems that to receive any of God's mercies, whether it be something we want or something we need, we must first get into harmony with his mode of action in that respect—in that particular sphere.

Friday. Jesus Teaches Forgiveness. John 8: 2-11. After all is said, to forgive is one of the hardest things in the world; but Jesus fairly shames us to it; and the more like him we become the easier it is for us.

Saturday. The Merciful Father. Ps. 103: 8-14. We find many representations of God such as this in the Old Testa-

ment; but it needed Jesus' word and revelation to give the representation the name Father.

Sunday. Forgiveness and Love. Luke 7: 36-38, 44-50. It does not mean necessarily that we are to come into a deeper love for Christ through our own forgiven sins, but that somehow we grasp the infinite mercy of the forgiving Father.

At the Threshold of the Lesson

"A picture painted by Jesus himself of God in heaven waiting for you and me."

—*Lindsay.* "It sweeps the whole circle of theology."—*Snowden.* "The parable is the Master's dramatic way of saying, 'God is love.'"—*David Gregg.* "The whole experience of the Christian life for nineteen centuries is its living commentary."—*Bishop Lang.*

"We call it the parable of the Prodigal Son: it might with equal propriety be called the parable of the Bereaved Father, for the whole story crystallizes about that name, repeating it, in one form or another, no less than twelve times."—*Henry Burton.*

"There is a lesson here in the wisdom of doing things handsomely. If the time has come for closing a chapter of discord and estrangement . . . ring for the best robe of magnanimity and replace the rags of hatred and suspicion with fair, stainless vesture."

"When the heart cries out for One sufficient for its deep need, it comes to rest in communion with an all-loving Father."—*John Wright Buckham.*

The Lesson Before Us

I. AN INCOMPARABLE SHORT STORY

"The Story of the Lost Son," "H a Saddened Father Was Made Glad," "Jesus' Picture of the Heavenly Father" are some other titles that have been given it. It is another of the priceless treasures for which we are indebted to Luke alone; though it gathers up and reflects many teachings of our Lord's that are scattered through the Four Gospels. In the parable of the Good Samaritan is an incomparable specimen of the perfect ideal short story. Notice its conciseness, which, however, detracts not at all from the literary elegance.

There is a tradition that when preachers are hard put to it for a sermon they instinctively resort to the parable of the Prodigal Son—which preaches itself. Nowhere else in his recorded utterances does our Lord so appealingly open the heart of the heavenly Father. Once read it means forever to carry in one's mind its six-paneled picture: Departure; Wasteful Life; Disillusionment; Repentance; Back Home; the Elder Brother. To the most of us the parable has had a good deal of its charm and meaning because of its familiarity; like the Lord's Prayer and the Twenty-third Psalm. How could this have been avoided? Blessed familiarity, anyhow.

II. THE SCRIPTURE

The revised versions make few changes in the King James text: "Loose living" for "fast living" or "riotous living" (ver. 11); "pods" for "husks" (ver. 16); "came to his senses" for "to himself" (ver. 17); "hired men" for "hired servants" (ver. 19); and they introduce the command to the servant in verse 22, with "Quick!" or "Make haste!" some such word being found in the original.

Living (ver. 12). The Greek word often has the sense of "wealthy." It is the same word used to indicate the prodigal's all in Mark 12: 44 (cf. also 1 John 3: 17, "this world's goods").

Far country (ver. 13), *to feed swine* (ver. 15). Notice the intense realism. Jesus may have in mind some distant great city, like Antioch, Alexandria, Corinth or Rome, where it would be easy for a young man to dissipate. Or, more probably, he is harking back—for "literary purposes"—to the old Jewish idea that Jehovah had his being only in his homeland. "Far country" would then signify "far from God." Obviously, the Jews, to care for swine was about as low as a man could get. The pious Jew so loathed swine that he wouldn't even pronounce the word, but said "thing."

Husks (ver. 16), or even "pods" (L. V.) is hardly explicit enough. It is, generally, "carob-pods," and etymologically "little horns"; the long, coarse, beetish bean-shaped pods of the carob-tree, a species of evergreen. It was used for fattening cattle, but was sometimes eaten by the poorer classes.

Was dead (ver. 24). The metaphor of death to express the condition of impenitent sin is a common one in the New Testament (Rev. 3:1; Eph. 2:1; 5:14; Rom. 6:13).

II. THE PARABLE'S LARGER MEANING

Are we not justified in finding in the parable a larger meaning than it had for those to whom Jesus immediately spoke?

I think that our Lord would have said: At any rate Christians always have. We forget the Jews, the Pharisees and the Gentiles of that age, and are mindful of any sinful man finding his way back to God, and of the welcome and reconciliation that always await him.

One is disinclined to comment on the simple, beautiful story and its clearly set forth moral; but—the time had come when the father would retire. There was nothing especially wrong in the one son's leaving his patrimony and emigrating, except that perhaps it left a continuing burden of business care on the aging father, as well as on the other brother.

The son's wrong-doing began when he began to go wrong in his new home. We may study true repentance here. Driven into it? Well, why not? "Adversity is a wonderful eye-opener." "To come to oneself and to come to God are one and the same thing" (Beecher). No flash of remorse, but a getting-out of the "far country," the place without God. A journey. The shame of the return. The confession; like the Psalmist's (Ps. 51:5). The narrative reproduces the father's gladness in his excitement: he runs, embraces, kisses his boy; then back to the house and one command after another to his service people: "Best robe him—new sandals—fattening calf—fry—kill—we'll eat, and celebrate!"

IV. THE FATHER'S FAITH

There is no higher kind of faith than the ability to see the ideal in the actual, or the perfect in the grossly imperfect. In these respects it is a larger faith than belief in the absolutely unseen and unknown; for it is always grounded in a sense of actuality, and by this is it limited. The sculptor's marble-cutter knows how hard the stone is, how full of flaws, how unsatisfactory his former images, so it is more difficult for him than for the best sculptor to believe in the ideal that is hidden in the unhewn block.

To the beauty of the faith of the father in our parable consists in this: that he has faith in his profligate boy, who had abused his sonship and was no longer worthy of his affection, none the less his own son, his child, once more dwelling in the paternal home, obedient, dutiful, loving.

We have much to say of faith in the abstract; here is something different: concrete faith. The love that "beareth all things," "hopeth all things," and "never faileth," that we call the greatest thing in the world, presupposes and demands faith of this sort.

V. THE FATHER'S FARSIGHTEDNESS

The father recognizes his son while he is "yet afar off." Does not this mean something more than distance? Before the asked-for forgiveness, before the kiss of reconciliation, the father knows that his son who was morally dead is now alive. How does he know it? How does he know that the son is not returning brazen-faced and unrepentant? Why, his father faith tells him.

And this is the faith of God in men. It was such faith that made him the long-suffering Lord God of the Old Testament and then finally led him to give himself in his Son for the salvation of the world. Nothing is more important for us to remember about God than this: that he recognizes his children from afar off. The wanderer does not need to come to the threshold to be recognized by the Father as his child—for we never fail to see, as Jesus intended we should, our Father God in this Oriental Father of his parable.

*"It is God; his love looks mighty,
But is mightier than it seems;
'Tis our Father, and his fondness
Goes far out beyond our dreams.*

*"For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind."*

"We do not know whether the elder son yielded to the entreaty of the father or not. It was an appeal to the Pharisees—would they accept the grace of God and further his plans for the salvation of the lost, or would they continue to criticize and envy the repentant sinner? Shall we live as servants or as sons?" (Erdman.)

Practical Questions for Class Discussion

- ¶ Describe repentance, as illustrated by the younger son's conduct and experience here in the parable.
- ¶ We may say to the prodigals of our world, You don't have to be perfect, to be arrayed in a spotless robe, in order to set out on the homeward return to God. You may go just as you are, bearing the marks of your sinful servitude—if only you have the spirit of the returning boy.
- ¶ Consider how few would be in the Kingdom if God didn't have the divine vision to see men better than they are, if he didn't have a larger spirit of forgiveness, if he didn't make sinners more welcome than the most of us are inclined to do.
- ¶ We speak of being saved by faith; is it not rather God's faith—his faith in us that saves us?
- ¶ Was the father of the parable weak? Why not? Or will he have been partly responsible for the son's going wrong?
- ¶ In what senses was the son dead—alive—lost—found?
- ¶ Relate the story of the Prodigal Son to 1 Corinthians 13.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Each and every prodigal learns sooner or later, as Mrs. Browning writes in "Aurora Leigh," that:

There's not a crime
But takes its proper change out still in crime
If once rung on the counter of this world:
Let sinners look to it.

Human as we are, we can understand the complaint of the elder brother. May we say of him:

Indeed, he builds his goodness up
So high, it topples down to the other side,
And makes a sort of badness.

Of the father of these two brothers, what can we say? It is told that Michelangelo, with great artistic skill, made a

new head for the mutilated statue of the Dancing Faun, and fastened it upon the torso thereof. The father, in this parable, saw a potential son—redeemed, repentant, forgiven, and therefore welcome. "This my son was dead and is alive again."

We ought not to fail in doing justice to the constancy and fidelity of the elder brother. He remained at home, kept the wood-box full, slopped the pigs, helped harvest the wheat, and so forth. But we wonder! Do you think he was a person (and maybe you have known some of that kind) who was so proud of his virtues that they became unattractive to his associates?

A good man need not be a buzz-saw. It is not required of him that he wear a sandpaper suit. The Christian is not effective in proportion as he is offensive. I tithe, I give to the poor, I go to church, I am faithful to the ritual of religion—all right as far as it goes—but, Do I lack an underlying current, a motivating force, of love and disinterestedness that

spontaneously take me out of myself and into the life currents about me?

Life means, be sure,
Both heart and head—both active, both
complete,
And both in earnest.

In congratulating the spendthrift younger brother, we extend our felicities for his repentance, not for his sin and defalcations. Get no wrong idea from this parable; it most positively is not an apology for the shameless, wasteful, repulsive, riotous living of the headstrong fellow who went out from a home of cleanliness and love to take a fling, sow his wild oats and "have a good time." Money gone, friends gone! Go excitement, come grief, folly and sorrow. The saving factor in the experience of this young rascal is that he came to himself. He realized the sad, bad, mad mistake. "What a mess I've made of it," he kept thinking. "I have no right to expect anything from father; and I know I won't get it; but I will ask him for a job; I've been a fool; I'll tell him so; how I wish I had my life to live over again."

The point of this parable is that our God is a forgiving Father. The heart of the parable father had been yearning for the errant son during all his absence "in a far country." He missed him. He wanted him. He would have wired him, or sent him an air-mail, special delivery, if he had known the address (overlook the anachronism!). When loving father saw shabby but repentant son returning—and he was always looking and hoping—he ran out to meet and greet him. He was letting that regrettable past bury itself.

I could almost wish that, added to the elder brother's constancy, there were such affection and forgiveness as to warrant father to say to the senior son:

"Daniel, here is Reuben back home. I know how you too have missed him, and how you rejoice with me to have him with us again. I appoint you a committee of one to make arrangements for the celebration. Will you do it?"

"Thanks, father. You bet I'll do it. Isn't it great that Reub thought enough of us to return, and that he knew we wouldn't hold anything against him?"

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

Jesus told the story of the Prodigal Son in terms of a father and son, yet not a woman among us but knows that he would vary the story for each of us, according to our needs. The parable carries its message with any combination of persons where wrong and forgiveness play a part: mother and daughter, sister and sister, friend and friend. The story is so beautiful that I hesitate to suggest anything except a reading and rereading of it. And yet there is in it such balm

for the bruises of life that I venture to enumerate some of its healing elements.

"The father divided unto them his living." How it tore his heart to do so, women can well imagine: not for the property's sake, but for the separation it initiated. Every individual, however, must have his own opportunity to try his wings, and mothers and fathers, all over the world, watch the young ones place miles and years between them. All parents facing the rights of children divide unto them their living *even as God divides his unto us*.

But like the Prodigal Son, some children do not use their inheritance aright. Parents are often called upon to suffer a deeper sorrow than that inflicted by distance and time. Physically close, children may yet be traveling in such alien countries that all a mother can do is to agonize in prayer over them. Then indeed does sorrow seam the heart, *even as we, when on the wings of our wilfulness we alienate ourselves from God, seam God's heart with sorrow*. The idea of a suffering God may in the minds of some appear to conflict with the belief in an omnipotent God. We look at the idols in non-Christian lands and say, "But these are powerless images. They can do nothing. They cannot even look on as human beings blunder along their way." And some there are who live in those lands and some even here who answer, "But look at your God. You say he is omnipotent. If he is, why have war and crime, sorrow and disease persisted? An all-powerful, all-loving God? Surely such a one could not look upon the world today and do nothing about it. Either he is not omnipotent or he is not all-loving."

When such a challenge comes my way, I see the father of the Prodigal Son bidding his boy farewell; I hear Jesus saying, "O Jerusalem, Jerusalem, I would have gathered thy children together, even as a hen gathereth her chicks under her wings, and ye would not!" Then I say to myself and to those doubters: "God is also a suffering God. He made men in his own image; divided unto them his very being, when he sent his only begotten Son into the world—and yet we will not be gathered under his wing."

"While he was yet afar off, his father saw him." What a picture of watchful, prayerful waiting this leaves unpainted. Or perhaps its omission etches the scene more vividly for us.

In a household that had best robes and rings and fatted calves, that gave many hired servants bread and to spare, there must have been a gateman whose duty it was to watch the roads for approaching guests. And yet it was not one of these hired guardians of the gate who first saw the returning prodigal, but the father himself. Between the farewell and the return the father's feet must have carried him on many paths that led away from the gate; but

mothers and fathers, of today, know that his heart ever remained at the crossroad from which he had had his last glimpses of his younger son as he swung out upon the road that led to the far country. The father's heart was always waiting there outside the gate; that is why he was able to see his son while yet he was afar off, *even as God sees us while yet we are far away from him*.

"Was moved with compassion and kissed him." No word of reproof—no taunt for the waywardness—no, "I told you so." Instead, a compassionate love that opened its arms and hugged the prodigal to a heart overflowing with joy. Here indeed is a balm for the penitent. What child would hesitate to return to a mother who forgives and forgets, to a father who embraces and erases? What a balm when *even so does God forgive us*.

"Bring forth the best robe . . . let us eat and be merry." This is a part of the story to which parents might well pay attention. When a child of ours—or friend—returns from wide wandering and says in true repentance, "I am sorry," do we answer, "Let us eat and be merry?" Or do we weep, and say, "Let us fast and be sad, going over again each step of your transgression?" What do we bring out—best robes or sackcloth and rings or chains, fatted calves or bread and water? The father of the Prodigal Son rejoiced, *even as God rejoices when we return; as God rejoices and remembers not our transgressions*.

"A ring and a robe and a fatted calf. And forget not new shoes for his feet. For he who was lost has returned again."

Hasten with music to greet Him. Is it not meet To make merry and glad, To welcome again this far-traveled lad? Swing wide the door! He who was gone is at home once more."

The Lesson Lived

Susanna G. Fisher

INTO A FAR COUNTRY

The younger son . . . took his journey into a far country (Luke 15:13).

Travelers upon one of the great ocean liners were greatly interested in an incident which occurred in midocean. There were many caged birds in the hold of the ship, and one of them managed to make its escape. It soared off into the sky on glad wings. Many hours afterward it was seen struggling toward the ship, and at last it settled down upon the deck, gasping and almost spent. The ship had been to it a prison, but after going "into a far country" where there was no spot to rest, it turned about and sought the ship again; the ship was no longer a prison but a haven of refuge. So those who wilfully wander away from God find no refuge save in the arms of the Father.—*Earnest Worker*.

LESSON IV. APRIL 26. HOW CAN WE MAKE OUR SOCIAL ORDER CHRISTIAN?

Luke 16. (Verses printed, Luke 16: 19-31)

GENERAL THEME: JESUS LOOKS AT WEALTH AND POVERTY

[This lesson written by W. QUAY ROSSELLE, D.D., Malden, Mass.]

Devotional Reading for the Opening Service: 1 John 3: 13-18

KEY VERSE: The rich and the poor meet together; the Lord is the Maker of them all.—Prov. 22: 2

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, seeing in torments, and seeth Abraham far off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy

good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

We are under social obligation in proportion to our strength. The gifts of health, wealth, learning, high station, and the like enable us to be helpful to our fellow men in larger degree, and a Christian spirit will prompt a social service commensurate with our advantages.

And thy neighbor as thyself! Jesus says this commandment is *like unto the first*. The first is that we love God—with all our heart and mind and soul and strength. We cannot quibble over who is our neighbor. The meaning of that word is defined in the parable of the Good Samaritan—any fellow man, even a hated enemy, who is in any distress that we can relieve. No mild and general feeling of benevolence, but a devotion to human need that calls out all the resources of our personality, measures up to Christ's standard for us.

The Lesson Before Us

I. HUMAN INEQUALITIES. Ver. 19-21

The parable brings out the extremes of human material estate. It does not exaggerate general social conditions through the ages and in many places in even the so-called Christian nations today. These extremes we all look upon: plutocratic wealth on the one hand, and on the other deepest destitution and uttermost misery. It was against this very condition in Israel that the prophet Amos thundered in the name of the most high God. Like spirits have ever inveighed against such wide economic contrasts in every other nation. Any society that puts its major privileges into the hands of the few, leaving the many bereft of the common decencies of life, is a society divided against itself, and it will fall. Many great nations have come to decay or extinction because of this very condition.

II. DEATH, THE LEVELER

Death works a great change (ver. 22). The rich man died, and so did the beggar. By death the beggar lost his poverty and the rich man lost his wealth. His riches went into other hands; not one penny of it could be his now. As a cold and helpless corpse he was one with his unfortunate neighbor. The only source of his satisfactions came from his material possessions; when they were gone nothing was left to him. This is the folly of drawing life's satisfactions from what cannot endure.

A little parable: Five sailors were shipwrecked in a northern sea. They swam for safety to a small iceberg floating near them. One, stronger than the others, climbed upon the icy island and then refused to assist his fellows up, leaving them to perish in the cold water. He

A Bible Message for Every Day

Monday. The Dangers of Riches. Luke 16: 19-26. There must be danger, or the Master said, "How hardly shall they that have riches enter into the kingdom of heaven." Some of the perils of riches should be apparent to everyone.

Tuesday. Giving at a Sacrifice. Mark 12: 41-44. The Poor Widow is a New Testament personage who appeals to our hearts. Poor likely because she was a widow, her devotion was so complete that she gave all her living.

Wednesday. Social Justice. Amos 5: 10-15. The orations of Amos reflect the mind of God concerning profligate wealth in the midst of human squalor and misery. Amos condemned the rich; Jesus had a gospel for the poor.

Thursday. A Charge to the Wealthy. Tim. 6: 17-19. The wealthy must be reminded that all wealth is God's. They are only its temporary custodians to use as the divine Owner wishes. This is the only safe way to use wealth; any other is perilous.

Friday. True Wealth. Eccl. 5: 8-17. The wrong uses of wealth are here depicted in a merciless way. True wealth cannot be measured in silver. One may have much gold and yet be a poor man. True riches are what a man is, not what he has.

Saturday. The Joy of Simple Living. Prov. 15: 16, 17; 1 Tim. 6: 6-9. Riches may bring some comfort, but they also bring anxiety and trouble of many kinds. The past five years have witnessed vast

tragedies among those who were rich. A contented mind is itself wealth.

Sunday. Love in Deed and Truth. 1 John 3: 13-18. We are told that God is love. It is the possession of love that unites us to God and eternal life. Riches that shut off our compassion for the poor, alienate us from God.

At the Threshold of the Lesson

This is a parable of our social obligations. The law of God is fulfilled in us only as we have a benevolent attitude to all our fellow men. "He that loveth his brother abideth in light" (1 John 2: 10). "Whosoever hateth his brother is a murderer" (1 John 3: 15). This is what is spoken of as the "social gospel." The word hate does not necessarily mean malignant antipathy; it means merely the absence of love. We cannot be neutral here.

This is a fine example of our Lord's method of teaching. He taught by telling stories. Not in abstract terms, but by human character in action was the Master's way of illuminating and impressing truth. Deeds do indeed speak louder than words. Life in action speaks for itself, and thus does it speak in all of the parables of Jesus.

God regards all men as his children. But not all men have chosen to accept the place of sons in the Father's household. We accept sonship only as we accept brotherhood. We cannot comfort ourselves with the thought that we are God's sons while we ignore or limit our obligation to our fellow men.

congratulated himself upon his escape. But as his refuge slowly drifted into warmer waters it melted away, and he too was lost. This is the fate of all whose lives have no anchorage save in their material wealth.

But this parable takes us beyond the fact of death (ver. 22, 23) in that beyond we see Abraham's bosom, and we see hell. Unlike in life, these two men were unlike in death, but in reversed situation. The fact of death does not square all accounts. "It is appointed unto men once to die, and after that the judgment." Does death end all? we ask. According to our Lord it does not. Death ends some things, but begins others. Not in time, but in eternity are life's accounts balanced.

III. THE BASIS OF JUDGMENT

We are not to think that the rich man was in hell because he was rich, and the beggar in Abraham's bosom because he was poor. There are rich men who are good, and there are poor men who are not good. The rich man here was lost because he repudiated his brotherhood. All sin has its roots in selfishness, and selfishness is but the absence of love. Saint John tells us that God is love, and that he that abideth in love abideth in God, and God abideth in him. The law of God is the reign of love. He that loveth another hath fulfilled the law. This rich man was unable to love and so knew not God. So dead was his soul that no impulse of generous benevolence was awakened within him even when this pitiful example of his brother man's desperate need was thrust upon his attention. Only the chambers of eternal death can be the habitation of a soul like that.

IV. TRUE RICHES

Not the things we can hoard in the bank but the things we store in the soul constitute our true wealth. The rich man was reminded that in the world he had his good things, and his neighbor evil things. "Thy good things"! What has each one of us chosen as his chief purpose in life? Whatever it is, that is our good. Is it something in external estate, or is it something that is an asset in character? If our heart is set upon a good that is not really good, then what we would call evil may indeed be good. Such a state of mind throws all things out of focus, and we cannot view life in right perspective. If we are after the wrong thing the worst that can happen to us is to get it. "Verily they have their reward!" There is terrible meaning in those words of Christ. Frustration, no doubt, is often the manifestation of God's mercy when the purposes and energies of our lives are directed to wrong ends.

V. THE OPPORTUNITIES OF THE RICH

To understand and accept the philosophy of Christ is to turn obligation into privilege. The presence of the sick and starving beggar at his door was the rich

man's chance to be noble, not merely a disagreeable obligation. Here was his opportunity to love, to be sympathetic, generous, merciful. We sometimes think how blessed it would be to live in a perfect world, one free from poverty and all human misfortune. Let us remember that the race was wrecked in Eden. It is to be redeemed in a world full of human need.

"There are two principles which apply to everyone who professes to be a disciple of the Nazarene; first, money must serve; secondly, money must never keep men from higher things" (Bolton H. Walker.)

If there were no poor there could be no charity. Mercy, forgiveness, patience, sacrifice—these are the virtues which enrich character and distinguish noble souls; but what are these but our reactions to human frailty and distress? There could be no Good Samaritans if there were no hapless victims, robbed and beaten on life's Jericho road. It is difficult to see how any of us could do any good thing in a world where no one needed us.

"I will give thee the heathen for thine inheritance"! They are our inheritance, our good fortune, our God-given opportunities to grow into nobility of life. To see this is to fill us with joy in our missionary program. When we are moved by a desire to bind up the broken-hearted, release the captives, minister to the poor and the sick, we may be sure that the Holy Spirit of God is in us. The beggar was on God's right hand, and the rich man on the left. "Depart from me, ye cursed . . . for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked and ye

clothed me not: sick, and in prison, and ye visited me not." Depart!

Practical Questions for Class Discussion

- ¶ Why did Jesus say that it is hard for a rich man to enter into the kingdom of heaven?
- ¶ In the parable of the Sower, Lord mentions the "deceitfulness of riches" as among the things which choke out of us the word of God. How are riches deceitful?
- ¶ Do the teachings of Jesus contemplate the equal sharing of all wealth so that no person shall have more than any other?
- ¶ The very rich have large incomes, but they also have large outgo. They spend the major portion of all they get in wages to an army of employees, in taxes, in living expenses, in donations. In thus sharing their wealth, are they social benefactors or otherwise?
- ¶ If a rich man did not have his wealth, does it necessarily follow that other people would have it?
- ¶ Is there any virtue in poverty as such? Are the thrifty and industrious obligated to care for the lazy and thriftless? Is living on public "relief" having an ill effect upon mankind?
- ¶ What does the teaching of Jesus have to say about the "soak the rich" doctrine so often advanced nowadays?
- ¶ Is it inevitable and necessary that capitalism, in the form of immense individual fortunes, shall beget general envy and bitterness on the part of the "common people"?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

The main thought of the parable, as I see it, is that God somehow, some time, will straighten out many of the injustices of life. If and when justice has sway (and God will see that it does have sway), the obvious inequalities about us will be subjected to a very serious adjustment. The rich man in this parable is for the rich man—he is selfish. And he is having a pretty easy time. The poor man is suffering. His reward comes later.

The next thought that appeals to me lies in the recognition of the smugness of rich men. What's the use of sending a messenger to the brother of the original rich man? Number Two is just as Number One was. The atmosphere about him is charged with subserviency—servants do his bidding—and a subtle psychology gives him a feeling of power. His wants are all satisfied—money is plentiful. You can't tell him anything—he knows it all.

Also, there is a great chasm between those who are selfish now and those who find out too late. Currents of thought fail to get through the insulation of luxurious—even though it be artistic and hereditary—selfishness.

There are men who see no injustice in a social order in which the many are in extreme or serious want, and the few possess lavishly. It is generally understood that in 1929 (the year of plenty) nearly fifty per cent. of the families of the United States received less than \$1,500 per year. It is often stated that families in the lower economic levels tend to be larger than those in the higher levels, thus accentuating the difficulty of "making ends meet" in the family budget of necessities.

There is neither politics nor radicalism in saying that if this country is ever to experience peace and happiness for the great mass of its population, one of two courses, or both, must be pursued:

1. Industry must be organized on such a basis that wages will be adequate to

meet human needs; and employment must be stabilized. In other words, security is an essential for a decently happy people.

2. There must be some form of protection for unemployment, old age, destitution and sickness.

If we were to discuss *how* these things should be brought about, we might get into politics. That they *will* be brought about, if this country is to have stability, does not seem to me to require argument; it is a "natural," protruding from the experiences of this country during the past few years. The six years of the horrendous depression have taught us.

I am not talking about Hoover or Roosevelt, or about government expenditures, attitude toward the Constitution of the United States, regulation of industry, crop control, or anything like that. I am saying that in the past three or four years we have as a people been aroused from social lethargy; that the social consciousness of the American people has been stirred to white heat; and that very noticeable progress has been registered in public recognition of the truth of the old saying that the concern of one is the concern of all.

When the possibility of organized protest by hungry people, if relief measures were to end, was being discussed, the secretary of a state chamber of commerce said: "All right, let them come on, and let us wait till we can see the whites of their eyes." That happened in November, 1935, and not in Palestine in the time of Jesus. As to any difference between the attitude of the rich man of the parable and the utterance of the secretary, I make no pronouncement.

The thought persists in the minds of many that the poor are made of different stuff than the more fortunate in economic resources; and that people get just about what they are entitled to. It seems to me to be easily deducible from this parable that the poor man did not let his rights on this earth, and that the rich man completely lost the opportunities presented to him to be serviceable to the beggar at his door.

The topic assigned today for young people and adults, "How Can We Make Our Social Order Christian?" is a challenge to us all. Whatever the answer, I venture the assertion that intrinsic herein will be a recognition of the validity of the teaching of Jesus that we are neighbors all; and of the validity of the Key Verse taken from Proverbs, "The rich and the poor meet together, the Lord is the maker of them all."

I close with a quotation from the Scotch theologian James Denney:

"What is wanted is that men should be humane; and if the revelations of the character and will of God in Scripture, and the appeal of the beggar at the door, do not make them so, what will? They must become humane from considerations of humanity, or not at all."

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

Books galore have been written on this topic; courses in colleges and seminaries have been taught on the subject; lives have been devoted to working out its various suggestions; and institutions dedicated to the task of making Christian ideals a part of the fabric of life have outlived their founders. What then, in a few minutes on this Lord's Day, can a group of women do with such a far-reaching, provocative theme?

First of all, we can accept the topic as it stands, reading from it the insinuation that our social order is not yet very Christian. Acknowledging this, we should come to have a better understanding of those visitors from foreign lands who, having heard us called a "Christian nation," are often sadly disappointed when they see us at close range. Admitting our short-comings, we shall be able better to see ourselves as others see us—and that always has a salutary effect.

Next we may ask, "What constitutes the social order?" "Laws," you answer. Yes; but laws only make for order, they do not of themselves produce the order. If they did, most of the newspapers of the country would have to abandon their front pages. No; laws in statute-books, left to themselves, are meaningless. Merely printed in books to be put on a shelf, they are as futile as baking-powder left in a can in the cupboard.

"Well then, ideals," comes the next answer. But there is such a variation of ideals. Do you mean those of Soviet Russia? Of Hitler's Germany? Of Mussolini's Italy?

"No, no," I hear you say; "I mean the ideals of Jesus. A Christian social order must be based upon Christian ideals; doing unto others as you would that they should do to you; trying to understand others; really sympathizing with them; practising forgiveness, mercy, love."

And the agents through which these virtues are to be demonstrated? The units of all social orders—what are they? Push the question to its final answer and we are forced to say, "The individuals making up the society determine the character of the social order." That, of course, is what Plato said long years ago: "The state is only the individual writ large." As the citizen, so the state.

That loads a heavy responsibility upon each one of us, does it not? We may try to squirm out of it by asking, "What part have I to do with the economic disorder, with this unequal distribution of wealth? When have I ever contributed to this great wave of crime that threatens to engulf us?" Fair questions to ask!

The answers must be just as fair. In all our dealings with others do we truly live up to Jesus' ideals? Do we share

our material blessings as widely as we might? Do we follow the example of the Good Samaritan? Do we love our enemies? These are searching questions, but new social orders, making for a better life, never grow upon soil soured with falsehood.

There may have to be much weeding in the lives of all of us before the kingdom of God shall come on earth. Are we willing to do that weeding?

The Lesson Lived

Susanna G. Fisher

CHARACTER DETERMINES DESTINY

Between us and you there is a great gulf fixed (Luke 16:26).

"There is an eternal connection between character and destiny," says Phillips Brooks. "The wrath of God and the love of God are not contradictory, but the inseparable utterances of the one same nature. Punishment is fastened close to sin, as the shadow to the substance, able to go, certain to go where sin can go, and nowhere else. The punishment is in the sin." Nothing is more unwarranted than the idea that death is a purifier, working a magical transformation of character. God's word teaches us what reason might well affirm, that death ushers us into the experience of that for which the choices and actions of this life have prepared us. Character is destiny.

IMPOSSIBLE

Ye cannot serve God and mammon (Luke 16:13).

This is not an injunction nor a law; it is a simple fact. The absurdity of trying to serve both is apparent. While some have imagined that they could do this, never a one succeeded in serving God. Let a man try this double dealing and he is always serving Mammon and giving God what he cannot help from giving; and that does not amount to so very much, for the serving of Mammon makes the service of God a mere formalism or hypocrisy, an occasional or heartless thing which is often done under a kind of moral compulsion.—*Adult Bible Class Quarterly*.

AS MUCH MONEY AS I WANT

There was a certain rich man (Luke 16:1).

There is a story of a man whom others called poor, and who had just enough fortune to support himself in going about the country in the simplest way and studying and enjoying the life and beauty of it. He was once in the company of a great millionaire who was engaged in business, working at it daily and getting richer every year, and the poor man said to the millionaire, "I am a richer man than you are." "How do you make that out?" said the millionaire. "Why," he replied, "I have got as much money as I want, and you haven't."—*Viscount Grey of Fallodon*.

Order of Service

OPENING MUSIC. Piano, organ, or orchestra.
The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "Come, My Soul, Thou Must Be Waking"; "O Day of Rest and Gladness"; "Singing of Jesus, Our Saviour and King."

RESPONSIVE READING.

Superintendent. He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

School. I will say of the Lord, He is my refuge and fortress; my God; in him will I trust.

Superintendent. Surely, he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

School. He shall cover thee with his feathers, and under his wings shalt thou trust.

Superintendent. His truth shall be thy shield and buckler.

School. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day;

Superintendent. Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

School. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;

Superintendent. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

School. For he shall give his angels charge over thee, to keep thee in all thy ways.

Superintendent. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

School. Because he hath set his love upon me, therefore will I deliver him;

Superintendent. I will be with him in trouble; I will deliver him and honor him.

School. With long life will I satisfy him, and show him my salvation.

HYMN. Suggested: "Standing On the Promises of Christ, My King"; "Be Not Dismayed, Whate'er Betide"; "Jesus Is All the World to Me."

SCRIPTURE READING. Suggested: Matt. 16:21-28; or Titus 2; or 2 Cor. 13:1-11.

SPECIAL FEATURES, such as birthday offering or missionary talk.

HYMN. Suggested: "Tell Me the Stories of Jesus"; "Sweeter as the Years Go By"; "Must Jesus Bear the Cross Alone?"

PRAYER (by one of the teachers, the pastor or a visitor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an opportunity for pupils to declare publicly that they have accepted Christ.

REPORTS OF SECRETARY AND TREASURER.

HYMN. Suggested: "To the Work, to the Work!"; "Follow Me, the Master Said." "I'll Go Where You Want Me to Go, Dear Lord."

BENEDICTION. Numbers 6:24-26 (in unison).

PAUSE OF SILENCE.

"WORSHIP is a distinct appeal to the heart. In worship there must be a reverent consciousness of the presence of the living God. This produces reverence in attitude and conduct. In worship there is the use of Scripture, music, prayer and giving. In worship there is never any boisterous whooping it up to see who can sing the loudest. In worship there is never any drilling of new songs or learning of new Scripture. True worship means participation by all. Worship stirs the heart, deepens conviction, inspires the mind, awakens the conscience and leads to definite action. Pupils follow their leaders. Where teachers and officers truly worship, the children enter into true spiritual fellowship with God. The reverence of sacred things is a beautiful heritage to give to any people in any department in any Sunday school."—*Albert H. Gage, in "A Bigger and Better Sunday School."*

SUPPLIES FOR MOTHERS' DAY

Invitation Post-Cards

The use of post-cards sent out as an invitation to Mothers' Day services is becoming more popular each year. It is an inexpensive method of obtaining a large attendance to honor mother.



No. 785. An old-fashioned home with flowers in the foreground and a blue bird of happiness sending forth his song to mother. And this verse: "This is the day of all the year, When those who hold their mother dear, Will bow in thanks to God above, Who gave to us this flower of love." The invitation is printed on the address side. **20 cents** per dozen; **\$1.25** per hundred. (81 P)

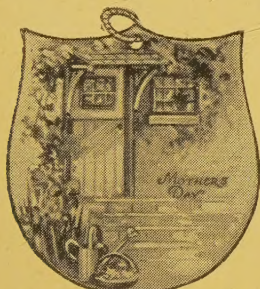
No. 785

Address side. **20 cents** per dozen; **\$1.25** per hundred. (81 P)

Mothers' Day Souvenir

No. 773

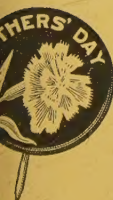
The design depicts the home, and the verses are typical of Mothers' Day. Suitable Bible reference is printed on back, drawing attention to the wonderful virtues of mother.



No. 773

There is a cord at the top for attaching a button or buttonhole. Size, 2 x 2 1/4 inches. **\$1.00** per hundred. (81 P)

Mothers' Day Button



White or red carnation, green background, white lettering. **20 cents** per dozen; **\$1.50** per hundred.

State how many of each are desired.



No. 418

Mothers' Day Bookmark

No. 418

A single design of sprays with a beautiful verse to mother is printed on this bookmark. Size, 5 1/4 inches long. Complete with tassel. **3 cents** each. (81 P)

Greeting Cards and Booklets



No. 793

Mothers' Day Card.
No. 793. An exquisite design of a home in the distance with flowers of all kinds in the foreground, printed in full colors on heavy stock. To this is added a wonderful Mothers' Day sentiment. Size, 3 x 4 inches. **3 cents** each, with envelopes. (81 P)



No. 795

Mothers' Day Folder. **No. 795.** This is an upright folder. The cover carries a design of the interior of mother's room with a greeting to mother. On the inside we have an unusually fine verse to mother, and also a Bible reference. Size, 3 x 4 inches closed. **3 cents** each, with envelope. (81 P)

GIFT-BOOKS

Bibles and Testaments

A Most Appropriate Gift for Mother

For information and prices see pages 107 to 128 of the 1936 *Church and Sunday School Builder Catalog*. If you do not have a copy we will gladly send you one upon receipt of your request.

Mothers of Famous Men

Archer Wallace

This book gives the life stories of the mothers of men who have achieved high place among their fellows. The quiet but powerful influence of a mother is the acknowledged source of the success of many a great man, and here we have true and intimate stories of the working of this power. Not only will this book give boys new ideas of life and its meaning; it will grip the attention of readers of all ages. **\$1.00.** (30)

Streams in the Desert

Compiled by *Mrs. Chas. E. Cowman*

A book of daily meditations with a Bible verse and inspiring message for each day in the year. Cloth, **\$1.50.** (88)

The Book of Daily Devotion

Compiled by

Elmer T. Clark and W. G. Cram

This book of devotional aids for the home, the church and its organizations, and Christians generally is a contribution to the worldwide attempt to cultivate a richer spirituality throughout Protestantism. It contains for each day of the year an appropriate Scripture reading, a choice poem, and a reverent, purposeful prayer. **\$1.50.** (101)

The World's Best Loved Poems

Compiled by *James Gilchrist Lawson*

Here in one volume are gathered the world's best-loved poems and prose selections, including famous old-time favorites and the best of current popular verse as well. Here are the masterpieces of renowned poets—poems which appeal to the human heart, giving you relaxation, inspiration, comfort, and enjoyment! Size, 5 1/4 x 8 3/4 x 1 1/2 inches. Substantially and attractively bound in art linen. Good paper, large, legible type. **\$1.00.** (30)

God and My Garden

Margaret E. Sangster

How a new design for living wove itself out of a garden set down in the midst of a modern city is the theme of this vivid book. The garden came to Margaret Sangster at a time of tragedy and in it day by day she came to possess a new sense of the essential goodness of life. **\$1.00.** (107)

And So He Made Mothers

Margaret Applegarth

This book will serve two purposes. First, it will provide teachers, ministers, leaders of young people's societies with material for Mothers' Day programs. Since very little collated and appropriate material is available for such programs, these thirty stories of mothers and plans for special exercises by a person of Miss Applegarth's competence ought to be widely welcomed. A second purpose of the book, accomplished largely by its attractive format as well as the sentiment it contains, is to serve as a gift to mothers. Illustrated, **\$1.50.** (30)

The Queenly Quest

Rosalie Mills Appleby

"This book from a literary point of view is exceptionally well done, and the themes and talks presented strive at once toward the main purpose of the book—the building of young womanhood. It is a book for girls themselves, for the mothers of girls and for those who would get new points of view, new channels of contact, and new ways of inspiring girlhood." — *Religious Telescope*. Cloth, **\$1.00.**

Mothers

Mrs. Laura Merrihew Adams

Biographical sketches of seventeen mothers who faced the difficult problems of their days and left an influence for good worthy of emulation. **\$1.25.** (3)

The Mother Heart

John T. Faris

A gift-book for mothers and a book of inspiration for sons and daughters. There probably never will be a more exquisite collection of tributes than this well-known editor and writer has gathered together in this beautiful little volume. Decorated boards. **50 cents.** (63)

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 Chestnut Street, Philadelphia

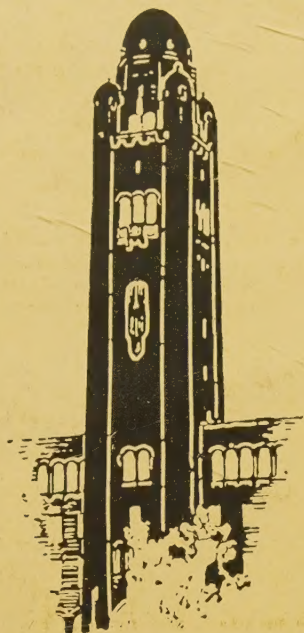
Ashburton Place, Boston
E. Randolph Street, Chicago
W. Third Street, Los Angeles

Order from Our Nearest House
Duty Extra in Canada

1107 McGee Street, Kansas City
505 New World Life Bldg., Seattle
223 Church Street, Toronto

Tax Must be Added in States where Sales Tax is in Force

Introductory Word by Field-Marshal Allenby
Commander of the British Expeditionary Forces in Palestine



Footprints in Palestine

By **MADELEINE S. MILLER**

Travel Sketches and a Guide to the Holy Land

One of the most delightful travel-books ever issued on the Holy Land in any age. The author, wife of Dr. J. Lane Miller, the noted preacher, has been going back and forth to Palestine each year (now for the fifth time) to secure material and photographs for this work. The combined result of all her trips contains the very latest information and scenes obtainable of the sacred country, where she tells us "things are throbbing today." Viscount Allenby says of it: "A volume, instructive and alluring. I commend it to Americans and British alike."

Strikingly Illustrated, \$2.50

THE HOME IN A CHANGING CULTURE

By **GRACE SLOAN OVERTON**

A study of American home life, full of good counsel and inspiration by one who has won distinction in Young People's work, Religious Education Councils and in Summer Camps. **\$1.00**

CLEE of the "LIGHTED TOWER"

By **J. W. MACE and I. T. GUMB**

The story of Lester H. Clee of New Jersey—the man himself—his colorful personality, moral earnestness, busy ministry and courageous fight for clean government, and how he handles the enormous program at Second Presbyterian Church in Newark. **\$1.50**

THE GOLDEN THREAD

By **MABEL McKEE**

The Story of a Country Minister's Family

Hand this to one who believes that real old-fashioned human-interest dramas are no longer written. One hundred and twenty-five thousand Mabel McKee's "The Heart of a Rose" have been sold. **\$1.50**

GREAT CHAPTERS OF THE BIBLE

By **G. CAMPBELL MORGAN, D. D.**

Selected by popular vote. It is difficult to avoid superlatives in mentioning this latest work by the noted international preacher and Bible commentator. The chapters were selected by Dr. Morgan for exposition. **\$2.50**

Special Announcement

Nellie L. McClung's CLEARING IN THE WEST

The author of "Sowing Seeds in Danny" presents her own story of "Covered Wagon" days, with all the thrills of pioneering and the beauty, tragedy and comedy of prairie life. **\$2.00**

MODERN CAMPERS' HANDBOOK

By **DILLON WALLACE**

A *Multum in Parvo* by the famous Labrador explorer. Whether one tours by motor, horseback, motor-boat, canoe, bicycle or foot, he will be amazed by the completeness of this book's information.

Completely Illustrated, \$2.00

ONLY A FEW SUGGESTIONS FROM "REVELL'S NEW BOOK 1936"

Ask Your Bookstore

FLEMING H. REVELL COMPANY 158 Fifth Ave., New York